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THE
LITURGICAL YEAR

TIME AFTER PENTECOST

THE
LITURGICAL YEAR

BY THE
R. R. DOM PROSPER GUÉRANGER
ABBOT OF SOLESMES.

THIRD VOLUME OF THE CONTINUATION

TRANSLATED FROM THE FRENCH BY THE
REV. DOM LAURENCE SHEPHERD

MONK OF THE ENGLISH-BENEDICTINE CONGREGATION.

TIME AFTER PENTECOST.

VOL III

[SECOND EDITION]



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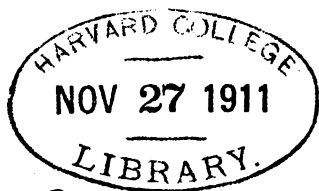
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PRELIMINARY NOTICE TO THIS TRANSLATION.

THE name so long familiar, of the Rev. Dom Laurence Shepherd, as *Translator*, cannot but be painfully missed upon the Title-page of this Volume.

He has, indeed, passed away to his reward, but his *work of love* still lives on. Up to the last, his heart was in this undertaking, whereby he hoped to reach souls, as effectually, from his seclusion here, as when thrown by obedience, in their midst: and in his last illness, he commended the zealous prosecution of this translation to the Right Rev. the Lady Abbess of Stanbrook, to be executed, by such of her Community, as she thought proper to select.

It would seem only in keeping with what we know so well, of the inclinations of Rev. Dom L. Shepherd, to take this opportunity of thanking the former Readers of this Work, for the sympathy and encouragement, they have long given to it,—a sympathy to which he was gratefully sensible, not on his own account, but because it testified to the increasing influence Holy Church was thus enabled to exercise, in England, in proportion as the inspiration of her

Prayer was more easily brought within grasp of the Faithful.

For the same reason, and in the name of the revered Departed, the present Translator hopes for a continuance of favour for this Work, undertaken by obedience, despite many personal deficiencies.

Sr. B. F. A.

O. S. B.

St. Mary's Abbey,
Stanbrook.

Feast of SS. Perpetua and Felicitas, March 7, 1889.

PREFACE.

PERSECUTION, which has not yet relented in our regard, under the ever varying depositaries of secular power, has retarded the publication of this Volume, far beyond our worst expectations. Our readers will, we trust, be good enough to believe that we regret these forced delays as much as they do.

May we hope that they will please to remember us and our Monastic brethren, in their prayers to God, and thus aid us to bear the brunt of hell's violence, so particularly directed against the sons of Dom Guéranger. We implore Our Lord to vouchsafe, in return, to pour upon our readers a share in those blessings promised by him to *those who suffer for Justice sake*.

Fr. L. F.
O. S. B.

Solesmes. May 8, 1888.

CHAPTER THE FIRST.

ON HEARING MASS, DURING THE TIME AFTER PENTECOST.

OF all the good acts wherewith a Christian can sanctify his day, there is not one which bears comparison with that of assisting at the holy Sacrifice of Mass. It is in that Sacrifice, which is the supreme act of Religion, that is centred all the homage due from man to his Creator ; and it is also, from the same Sacrifice, that God pours out upon his creature Man every sort of blessing, and profusely. The very Son of God is really present there ; there he is offered up to his Father, and the offering is always well-pleasing ; and they who assist at this divine immolation, with faith and love, receive into their souls graces of a far richer kind than are given by ordinary means.

The assistance at Mass, if completed by the real participating with the divine Victim, unites man to God in an ineffable way, by the renovation of his whole being, for it produces an intimate communion between him and the Word Incarnate. But if the Christian, who is assisting at the Holy Sacrifice, goes no further than the uniting his intentions with those of the divine Victim, even so, his mere presence at so great an Act includes a true participation in the supreme worship offered, by this earth of ours, to the Majesty of God, in Christ, and by Christ. So, too, he solemnly consecrates to God, by that same holy Act, the day he has just begun.

We have devoted the days within the Octave of *Corpus Christi* to the giving our Readers the fullest instruction regarding the Holy Sacrifice of the Mass. As to the dispositions wherewith they should assist at

it, they are given in the present Chapter, in which we explain briefly, and yet, as we believe, completely, the meaning of each ceremony and expression. Whilst thus endeavouring to initiate the Faithful into these sublime mysteries, we have not given them a bare and indiscreet translation of the sacred formulæ, but have taken, what seemed to us so much better a plan, of suggesting such Acts as will enable those, who hear Mass, to enter into the ceremonies and spirit of the Church and the Priest. The conclusion to be drawn from this is one of great importance: it is that, in order to derive solid profit from the assisting at the Holy Sacrifice, the Faithful must attentively follow all that is being done at the Altar, and not stand aloof, as it were, by reading Books which are filled with devotions of a private and unseasonable character.

On the Sundays, if the Mass, at which the Faithful assist, be the *Parochial*, or, as it is often called, the Public Mass, two solemn rites precede it, and they are full of instruction and blessing;—the *Asperges*, or sprinkling of the Holy Water, and the *Procession*.

During the *Asperges*, you should unite with the intentions which the Church has in this ceremony, so venerable by its antiquity:—you should pray for that purity of heart, which is needed for worthily assisting at the Mysteries, wherein God himself becomes present, and unites heaven and earth so closely together.

ANTIPHON OF THE ASPERGES.

Asperges me, Domine,
hyssopo, et mundabor; la-
vabis me, et super nivem
dealbabor.

Thou shalt sprinkle me with
hyssop, O Lord, and I shall be
cleansed; thou shalt wash me
and I shall be made whiter
than snow.

Ps. Miserere mei, Deus,

Ps. Have mercy on me, O

God, according to thy great mercy.

℣. Glory, &c.

ANT. Sprinkle me, &c.

℣. Show us O Lord, thy mercy.

℞. And grant us thy salvation.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

secundum magnam misericordiam tuam.

℣. Gloria Patri, &c.

ANT. Asperges me, &c.

℣. Ostende nobis, Domine, misericordiam tuam.

℞. Et salutare tuum da nobis.

℣. Domine, exaudi orationem meam.

℞. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

LET US PRAY.

Graciously hear us, O holy Lord, Father Almighty, Eternal God: and vouchsafe to send thy holy Angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord.

℞. Amen.

OREMUS.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum Angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

℞. Amen.

The Procession, which in many Churches, immediately precedes a Solemn Mass, is a prelude to the great Act which is about to be accomplished. It originated from the practice used in Monasteries, of going through the Cloisters, every Sunday, whilst chanting certain appointed Responsories; and during which, the Hebdomadarian went through all the Conventual Places, blessing each of them. The practice is still in use.

But see Christians! the Sacrifice begins! The Priest is at the foot of the altar; God is attentive, the Angels are in adoration, the whole Church is united with the Priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the Cross with him.

THE ORDINARY OF THE MASS.

In nomine Patris, et Filii,
et Spiritus Sancti. Amen.

¶ Introibo ad altare Dei.

B. Ad Deum qui lætificat
juventutem meam.

Judica me, Deus, et dis-
cerne causam meam de gente
non sancta: ab homine iniquo
et doloso erue me.

Quia tu es, Deus, fortitudo
mea: quare me repulisti? et
quare tristis incedo, dum
affligit me inimicus?

Emitte lucem tuam et veritatem
tuam: ipsa me deduxerunt
et adduxerunt in montem
sanctum tuum, et in tabernacula tua.

Et introibo ad altare Dei:
ad Deum qui lætificat juven-
tutem meam.

Confitebor tibi in cithara
Deus, Deus meus: quare
tristis es anima mea? et
quare conturbas me?

Spera in Deo, quoniam
adhuc confitebor illi: Salutare
vultus mei, et Deus meus.

Gloria Patri, et Filio, et
Spiritus Sancto.

Sicut erat in principio, et
nunc et semper, et in sæcula
sæculorum. Amen.

In the name of the Father,
and of the Son, and of the
Holy Ghost. Amen.

I unite myself, O my God,
with thy holy Church, who
thrills with joy at the approach
of Jesus Christ thy Son, who
is the true *Altar*.

Like her, I beseech thee to
defend me against the malice
of the enemies of my salva-
tion.

It is in thee that I have put
my hope; yet do I feel sad
and troubled at being in the
midst of the snares which are
set for me.

Send me, then, him who is
light and truth: it is he that
will open to us the way to thy
holy mount, to thy heavenly
tabernacle.

He is the Mediator, and the
living Altar; I will draw nigh
to him, and be filled with joy.

When he shall have come,
I will sing in my gladness.
Be not sad, O my soul! Why
wouldst thou be troubled?

Hope in Him, who will
soon show himself unto thee,
as thy *Saviour*, and thy *God*.

Glory be to the Father,
and to the Son, and to the
Holy Ghost.

As it was in the beginning,
is now, and ever shall be,
world without end. Amen.

I am to go to the altar of God, and feel the presence of him who desires to give me a new life !

This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat
juventutem meam.

℣. Adjutorium nostrum
in nomine Domini.

℟. Qui fecit cælum et
terram.

The thought of his being about to appear before his God, excites, in the soul of the Priest, a lively sentiment of compunction. He cannot go further in the holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen, with respect, to this confession of God's Minister, and earnestly ask our Lord to show mercy to him ; for the Priest is your Father ; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the Servers, or the Sacred Ministers, in this prayer :

May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

The Priest having answered *Amen*, make your confession, saying with a contrite spirit :

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed ; through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin,

Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo, et opere : mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joan-

nem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and thee, Father, to pray to our Lord God for me.

Receive with gratitude the paternal wish of the Priest, who says to you :

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

Indulgentiam, absolutiorem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

May Almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

R. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

¶. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

¶. Ostende nobis, Domine, misericordiam tuam.

R. Et Salutare tuum da nobis.

¶. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

¶. O God, it needs but one look of thine to give us life.

R. And thy people shall rejoice in thee.

¶. Show us, O Lord, thy mercy.

R. And give us to know and love the Saviour whom thou hast sent unto us.

¶. O Lord, hear my prayer.

R. And let my cry come unto thee.

The Priest here leaves you to ascend to the altar ; but first he salutes you :

¶. Dominus vobiscum.

¶. The Lord be with you.

Answer him with reverence :

R. Et cum spiritu tuo.

R. And with thy spirit.

He ascends the steps, and comes to the Holy of Holies. Ask, both for him and yourself, the deliverance from sin :

LET US PRAY.

OREMUS.

Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence, we ask this of thee by thy divine Son, our Lord.

Aufer a nobis, quæsumus Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

When the Priest kisses the altar, out of reverence for the relics of the Martyrs which are there, say :

Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven: that so we may, like you, approach unto God.

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.

If it be a High Mass at which you are assisting, the Priest incenses the Altar in a most solemn manner; and this white cloud, which you see ascending from every part of the Altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; and which this Divine Mediator then causes to ascend, united with his own, to the throne of the majesty of his Father.

The Priest then says the Introit. It is a solemn opening-anthem, in which the Church, at the very commencement of the Holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations, which are even more earnest,—for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of Angels, who are standing round the altar of Heaven, one and the same as this before which you are kneeling.

To the Father :

Kyrie eleison.	Lord, have mercy on us !
Kyrie eleison.	Lord, have mercy on us !
Kyrie eleison.	Lord, have mercy on us !

To the Son :

Christe eleison.	Christ, have mercy on us !
Christe eleison.	Christ, have mercy on us !
Christe eleison.	Christ, have mercy on us !

To the Holy Ghost :

Kyrie eleison.	Lord, have mercy on us !
Kyrie eleison.	Lord, have mercy on us !
Kyrie eleison.	Lord, have mercy on us !

Then mingling his voice with that of the heavenly host, the Priest intones the sublime Canticle of Bethlehem, which announces *glory to God, and peace to men*. Instructed by the revelations of God, the Church continues, in her own words, the Hymn of the Angels.

THE ANGELIC HYMN.

Gloria in excelsis Deo, et
in terra pax hominibus bonæ
voluntatis.

Laudamus te : benedici-
mus te : adoramus te : glorifi-
camus te : gratias agimus tibi
propter magnam gloriam
tuam.

Domine Deus, Rex cœles-
tis, Deus Pater omnipotens.

Domine, Fili unigenite,
Jesu Christe.

Domine Deus, Agnus Dei,
Filius Patris.

Qui tollis peccata mundi,
miserere nobis.

Glory be to God on high,
and on earth peace to men of
good will.

We praise thee : we bless
thee : we adore thee : we
glorify thee : we give thee
thanks for thy great glory.

O Lord God, Heavenly
King, God the Father Al-
mighty.

O Lord Jesus Christ, the
only begotten Son.

O Lord God, *Lamb of God*,
Son of the Father.

Who takest away the sins of
the world, have mercy on us,

Who takest away the sins of the world, receive our humble prayer.

Who sittest at the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

Qui tollis peccata mundi, suscipe deprecationem nostram.

Qui sedes ad dexteram Patris, miserere nobis.

Quoniam tu solus sanctus, tu solus Dominus, tu solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

The Priest then turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act, for which all this is but the preparation.

Then follows the *Collect* or *Prayer*, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer, by reciting with the Priest the Collects which you will find in their proper places: but on no account omit to join with the server of the Mass in answering *Amen*.

After this comes the *Epistle*, which is, generally, a portion of one or other of the Epistles of the Apostles, or a passage from some Book of the Old Testament. Whilst it is being read, give thanks to that God, who not satisfied with having spoken to us, at sundry times, by his Messengers, deigned, at last, to speak unto us by his well-beloved Son.¹

The *Gradual* is an intermediate formula of prayer between the Epistle and the Gospel. Most frequently, it again brings before us the sentiments already expressed in the Introit. Read it devoutly, that so you may the more and more enter into the spirit of the mystery proposed to you this day, by the Church.

¹ Heb. i. 2.

The song of praise, the *Alleluia*, is next heard. Let us, whilst it is being said, unite with the holy Angels, who are, for all eternity, making heaven resound with that song, which we on earth are permitted to attempt.

The time is now come for the Gospel to be read. The Gospel is the written word; our hearing it will prepare us for the Word, who is our Victim and our Food.

If it be a *High Mass* the Deacon, meanwhile, prepares to fulfil his noble office,—that of announcing the *Good Tidings* of salvation. He prays God to cleanse his heart and lips. Then kneeling before the Priest, he asks a blessing; and, having received it, at once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus pray, together with both Priest and Deacon:

Munda cor meum, ac labia mea, Omnipotens Deus, qui labia Isaïæ Prophetæ calculo mundasti ignito; ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum; In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Alas! these ears of mine are but too often defiled with the world's vain words: cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, as though you were waiting the orders of your Lord; and at the commencement, make the sign of the Cross on your forehead, lips, and breast; and then listen to every word of the Priest or Deacon. Let your heart be

ready and obedient. *Whilst my beloved was speaking*, says the Spouse in the Cantic, *my soul melted within me.*¹ If you have not such love as this, have at least the humble submission of Samuel, and say : *Speak, Lord ! thy servant heareth !*²

After the Gospel, if the Priest says the Symbol of Faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please him. It is Faith that makes us see *the Light which shineth in darkness*, and which *the darkness* of unbelief *did not comprehend*. Let us, then, say with the Catholic Church, our Mother :

THE NICENE CREED.

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father before all ages ; God of God, light of light ; true God of true God. Begotten, not made ; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven. And became incarnate by the Holy Ghost of the Virgin Mary ; AND WAS MADE MAN. He was crucified also for us, under Pontius Pilate, suffered, and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven,

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilibus omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula, Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine ; ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum ; sedet ad

¹ Cantic. v. 6.

² 1 Kings, iii. 10.

dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Priest and the people should, by this time, have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the Holy Mass, which is called the *Oblation*, and immediately follows that which was named the *Mass of Catechumens*, on account of its being formerly the only part, at which the candidates for Baptism had a right to be present.

See, then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the Apostle expresses it, *that which is mortal, will be swallowed up by life*.¹ Until that

¹ 2 Cor. v. 4.

happy change shall be realised, let us offer ourselves to God, as often as we see the bread and wine presented to him in the Holy Sacrifice; and let us glorify Him, who, by assuming our human nature, has made us *partakers of the divine nature*.¹

The Priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him in saying :

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This bread which we are offering to thee, is to give place, in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts which long to live by thee, and to cease to live their own life of self.

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

When the Priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation; and say :

O Lord Jesus, who art *the true Vine*, and whose Blood, like a generous wine, has been poured forth under the pressure of the Cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified

Deus qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est

¹ 2 St. Peter, i. 4.

<p>particeps, Jesus Christus Filius tuus Dominus noster : qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.</p>	<p>by this drop of water. O come and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.</p>
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The Priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the Priest :

<p>Offerimus tibi, Domine, calicem salutaris, tuam de- precantes clementiam : ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.</p>	<p>Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the world's salvation.</p>
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After having thus held up the sacred gifts towards heaven, the Priest bows down : let us, also, humble ourselves, and say :

<p>In spiritu humilitatis, et in animo contrito suscipia- mur a te, Domine : et sic fiat sacrificium nostrum in con- spectu tuo hodie, ut placeat tibi, Domine Deus.</p>	<p>Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.</p>
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Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the Blessed Virgin Mary, in the divine mystery of the Incarnation :

<p>Veni, Sanctificator omni- potens æterne Deus, et be- nedic hoc sacrificium tuo sancto nomini præparatum.</p>	<p>Come, O Divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts Him whom they desire.</p>
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If it be a High Mass, the Priest before proceeding any further with the Sacrifice, takes the thurible a second time. He first incenses the bread and wine which have just been offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the incense, more and more fervent, the nearer the solemn moment approaches. Saint John tells us that the incense he beheld burning on the Altar in heaven is made up of the *prayers of the Saints*; let us take a share in those *prayers*, and with all the ardour of holy desires.

But the thought of his own unworthiness becomes more intense than ever in the heart of the Priest. The public confession, which he made at the foot of the altar, is not enough; he would now, at the altar itself, express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity, wherewith he should approach to God. He washes his *hands*. Our hands signify our *works*; and the Priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your Father thus humble himself, do you also make an act of humility, and say with him these verses of the Psalm.

PSALM 25.

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred Canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy House, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.

Ut audiam vocem laudis; et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam.

In quorum manibus iniqui-

tates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down full of respectful awe, begging of God to receive graciously the Sacrifice which is about to be offered to him, and expresses the intentions for which it is offered. Let us do the same.

Suscipe, Sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honore beatæ Mariæ semper Virginis, et Beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

O Holy Trinity, graciously accept the Sacrifice, we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious. Virgin Mary, the Blessed Baptist John, the holy Apostles Peter and Paul, the Martyrs whose relics lie here under our altar awaiting their resurrection, and the Saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The Priest again turns to the people; it is for the

last time before the sacred Mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them :

Brethren, pray that my Sa- crifice, which is yours also, may be acceptable to God, our Almighty Father.	Orate, fratres : ut meum ac vestrum sacrificium ac- ceptabile fiat apud Deum Patrem omnipotentem.
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This request made, he turns again to the altar, and you will see his face no more, until our Lord himself shall have come down from heaven upon that same altar. Assure the Priest that he has your prayers, and say to him :

May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church through- out the world.	Suscipiat Dominus sacri- ficium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesie sue sancte.
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Here the Priest recites the prayers called the *Secrets*, in which he presents the petition of the whole Church for God's acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion,—*Thanksgiving*. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which is the having sent us his own Son. The blessing of a new visit from this divine Word is just upon us; and in expectation of it, and in the name of the whole Church, the Priest is about to give expression to the gratitude of all mankind. In order to excite the Faithful to that intensity of gratitude which is due to God for all his gifts, he interrupts his

own and their silent prayer by terminating it aloud, saying :

Per omnia sæcula sæculorum! For ever and ever.

In the same feeling, answer your *Amen* ! Then he continues :

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.
℣. Sursum corda !	℣. Lift up your hearts !

Let your response be sincere :

℟. Habemus ad Domi-	℟. We have them fixed on
num.	God.

And when he adds :

℣. Gratias agamus Do-	℣. Let us give thanks to
mino Deo nostro.	the Lord our God.

Answer him with all the earnestness of your soul :

℟. Dignum et justum est.	℟. It is meet and just.
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Then the Priest :

THE PREFACE.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere : Domine Sancte, Pater omnipotens, æterne Deus ; per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates ; Cœli colorumque Virtutes,	It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O Holy Lord, Father Almighty, Eternal God ; through Christ our Lord ; by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it ; the Heavens and the
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heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

ac beata Seraphim, sociā exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplicī confessione dicentes:

Here unite with the Priest, who, on his part, unites himself with the blessed Spirits, in giving thanks to God for the unspeakable Gift: bow down and say:

Holy, Holy, Holy, Lord God of hosts!

Sanctus, Sanctus, Sanctus Dominus Deus sabaoth!

Heaven and earth are full of thy glory.

Pleni sunt cœli et terra gloria tua.

Hosanna in the highest!

Hosanna in excelsis!

Blessed be the Saviour who is coming to us in the name of the Lord who sends him.

Benedictus qui venit in nomine Domini.

Hosanna be to him in the highest!

Hosanna in excelsis!

After these words commences the *Canon*,—that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the Priest is no longer heard; yea, even at the altar all is silence. It was thus, says the Book of Wisdom, *in the quiet of silence, and while the night was in the midst of her course, that the Almighty Word came down from his royal throne.*¹ Let a profound respect stay all distractions, and keep our senses in submission to the soul. Let us respectfully fix our eyes on what the Priest does in the Holy Place.

THE CANON OF THE MASS.

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing Priest is for the Catholic Church, his and our Mother.

¹ Wisd. xviii. 14, 15.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata; in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries which thou hast intrusted to thy holy Church, our Mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our Holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic, Apostolic, Roman Church.

Here pray, together with the Priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum, famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibi que reddunt vota sua æterno Deo vivo et vero.

Permit me, O God, to intercede with thee for special blessings upon such of thy servants for whom thou knowest that I have a special obligation to pray: * * *. Apply to them the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the Saints: they are that portion of the Body of our Lord Jesus Christ, which is called the *Church Triumphant*.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in

this transient life of trial : it brings us closer to those also, who are already in possession of heaven. Therefore it is, that we wish to honour, by it, the memory of the glorious and ever Virgin Mary, of whom Jesus was born to us ; of the Apostles, Confessors, Virgins, and of all the Saints ; that they may assist us, by their powerful intercession, to be worthy of this thy visit, and of contemplating thee, as they themselves now do, in the mansion of thy glory.

Domini nostri Jesu Christi : sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi : Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum : quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

The Priest, who up to this time had been praying with his hands extended, now joins them, and holds them over the Bread and Wine, as the High Priest of the Old Law was wont to do over the figurative victim : he thus expresses his intention of bringing these gifts more closely under the notice of the Divine Majesty, and of marking them as the material offering whereby we express our *dependence*, and which, in a few instants, is to yield its place to the living Host, upon whom are laid all our iniquities.

Vouchsafe, O God, to accept the offering, which this thine assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath, and number us among thine elect, through Him who is coming to us,—thy Son, our Saviour !

Yea, Lord, this is the moment when this bread is to become his sacred Body, which

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias : diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ra-

tam, rationabilem, acceptabilemque facere digneris :
at nobis Corpus et Sanguis
fiat dilectissimi Filii tui
Domini nostri Jesu Christi.

is our food ; and this wine is
to be changed into his Blood,
which is our drink. Ah ! de-
lay no longer, but bring us
into the presence of this divine
Son, our Saviour !

And here the Priest ceases to act as man ; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with its power and efficacy. Prostrate yourself in profound adoration, for the Emmanuel, that is, *God with us*, is coming upon our altar.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas : et elevatis oculis in cælum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens : Accipite, et manducate ex hoc omnes.
HOC EST ENIM CORPUS MEUM.

What, O God of heaven and earth, my Jesus, the long expected Messiah ! what else can I do, at this solemn moment, but adore thee in silence, as my sovereign Master, and open to thee my whole heart, as to its dearest King ? Come then, O Lord, Jesus, come !

The Divine Lamb is now lying on our Altar ! Glory and love be to him for ever ! But, he is come that he may be immolated. Hence the Priest, who is the minister of the designs of the Most High, immediately pronounces, over the Chalice, the sacred words which follow, that will produce the great mystical immolation, by the separation of the Victim's Body and Blood. After those words, the substances of both bread and wine have ceased to exist ; the species alone are left, veiling, as it were, the Body and Blood of our Redeemer, lest fear should keep us from a mystery, which God gives us for the very purpose of infusing confidence into our hearts. Whilst the Priest is pronouncing those words, let us associate

ourselves to the Angels, who tremblingly gaze upon this deepest wonder.

O Precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and make me whiter than snow. O Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come, also, and reign in me by thy power, and by thy love.

Simili modo postquam coenatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis dicens: Accipite et bibite ex eo omnes. HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.

The Priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father, that the oblation, now on the altar, is no longer an earthly material offering, but the Body and Blood, the whole Person, of his divine Son.

Father of infinite holiness! the Host so long expected is here before thee. Behold this thine eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, Host pure and spotless,—our Meat and Drink of everlasting life.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi filii tui Domini nostri tam beatæ Passionis, nec non et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis: offerimus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Heretofore, thou acceptedst the sacrifice of the innocent

Supra quæ propitio ac sereno vultu respicere digne-

ris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justī Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus Sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

lamb offered unto thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and, lastly, the sacrifice, which Melchisedech presented to thee, of bread and wine. Receive our Sacrifice, which surpasses all those others: it is the Lamb, of whom all others could be but figures; it is the undying Victim; it is the Body of thy Son, who is the Bread of Life, and his Blood, which, whilst a drink of immortality for us, is a tribute adequate to thy glory.

The Priest bows down to the altar, and kisses it as the throne of love, on which is throned the Saviour of men.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti Angeli tui in sublime Altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

But, O God of infinite power! these sacred gifts are not only on this altar here below: they are, also, on that sublime Altar in heaven, which is before the throne of thy divine Majesty. These two Altars are one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Nor is the moment less favourable for our making supplication for the Church Suffering. Let us, therefore, ask the divine Liberator, who has come down among us, that he mercifully visit, by a ray of his consoling light, the dark abode of Purgatory; and permit his Blood to flow, as a stream of mercy's dew,

from this our altar, and refresh the panting captives there. Let us pray expressly for those among them, who have a claim upon our suffrages.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect, in the holy City; even our mortal eyes can see thee beneath the veil of our delighted faith; ah! hide not thyself from those brethren of ours, who are imprisoned in the abode of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

Memento, etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsi, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

This duty of charity fulfilled, let us pray for ourselves,—sinners, alas! and who profit so little by the visit which our Saviour pays us. Let us, together with the Priest, strike our breast, saying :

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thine infinite mercy will grant us to share thy kingdom; not indeed, by reason of our works, which deserve little else than punishment,—but because of the merits of this Sacrifice, which we are offering unto thee. Remember, too, the merits of thy holy Apostles, of thy holy Martyrs, of thy holy Virgins and of all thy saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non aestimator meriti, sed veniæ, quæsumus, largitor admitte: per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper

bona creas, sanctificas, vivificas, benedixis, et præstas nobis; per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

upon us thy blessings of life and sanctification; and, by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

Whilst saying the last of these words, the Priest has taken up the Sacred Host, which was upon the altar; he has held it over the Chalice: thus re-uniting the Body and Blood of the divine Victim, in order to show that he is now immortal. Then raising up both Chalice and Host, he offers to God the noblest and most perfect homage which the divine Majesty could receive.

This sublime and mysterious rite ends the Canon. The silence of the Mysteries is interrupted. The Priest concludes his long prayers, by saying aloud, and so giving the Faithful the opportunity of expressing their desire, that his supplications be granted:

Per omnia sæcula sæculorum. For ever and ever!

Answer him with faith, and in a sentiment of union with your holy Mother, the Church:

Amen.

Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is now time to recite the *Prayer*, taught us by our Saviour himself. Let it ascend up to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when he himself who drew it up for us, is in our very hands now whilst we say it? As this

Prayer belongs in common to all God's children, the Priest recites it aloud, and begins by inviting us all to join in it; he says:

LET US PRAY.

OREMUS.

Having been taught by a saving precept, and following the form given us by divine instruction, we thus presume to speak:

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

THE LORD'S PRAYER.

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us and lead us not into temptation.

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.

Let us answer with deep feeling of our misery:

But deliver us from evil.

Sed libera nos a malo.

The Priest falls, once more, into the silence of the holy Mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer: and, could he pray for anything more needed? *Evil* surrounds us everywhere; and the Lamb on our altar has been sent to expiate it, and *deliver us from it*.

How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by her sins, and strengthen her wicked

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente beata et gloriosa semper Virgi-

ne Dei Genitricæ Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

propensities. Evils *present*, that is, the sins now, at this very time, upon our soul; the weakness of this poor soul; and the temptations which molest her. There are, also, *future* evils, that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this Host of our Salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour, the intercession of Mary the Mother of Jesus, of the holy Apostles, Peter and Paul and Andrew: Liberate us, break our chains, give us peace: through Jesus Christ, thy Son, who with thee, liveth and reigneth God.

The Priest is anxious to announce the Peace, which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia sæcula sæculorum.

World without end.

R. Amen.

R. Amen.

Then he says:

Pax Domini sit semper vobiscum.

May the peace of our Lord be ever with you.

To this paternal wish, reply:

R. Et cum spiritu tuo.

R. And with thy spirit.

The Mystery is drawing to a close; God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far, the Priest has

announced the Death of Jesus ; it is time to proclaim his Resurrection. To this end, he reverently breaks the sacred Host ; and having divided it into three parts, he puts one into the Chalice, thus re-uniting the Body and Blood of the immortal Victim. Do you adore, and say :

Glory be to thee, O Saviour of the world ! who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

Offer now your prayer to the ever-living Lamb, whom St. John saw, on the Altar of Heaven, *standing though slain* :¹ say to this your Lord and King, who has taken upon himself all our iniquities, in order to wash them away by his Blood :

Lamb of God, who takest away the sins of the world, have mercy on us !

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us !

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, give us *Peace* !

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Peace is the grand object of our Saviour's coming into the world : he is the *Prince of Peace*.² The divine Sacrament of the Eucharist ought therefore to be the mystery of *Peace*, and the bond of Catholic Unity ; for, as the Apostle says, *all we who partake of one Bread, are all one Bread and one Body*.³ It is on this account that the Priest, now that he is on the point of receiving, in Communion, the Sacred Host, prays that fraternal Peace may be preserved

¹ Apoc. v. 6.

² Is. ix. 6.

³ 1 Cor. x. 17.

in the Church, and more especially in this portion of it, which is assembled around the altar. Pray with him, and for the same blessing.

Domine Jesu Christe, qui dixisti Apostolis tuis : Pacem relinquo vobis : pacem meam do vobis : ne respicias peccata mea, sed fidem Ecclesiæ tuæ : eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Lord Jesus Christ, who saidst to thine Apostles, "my peace I leave with you, my peace I give unto you:" regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God, for ever and ever. Amen.

If it be a High Mass, the Priest here gives the kiss of peace to the Deacon, who gives it to the Subdeacon, and he to the Choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the Priest :

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti : libera me per hoc sacrosanctum Corpus, et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas, Deus, in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who according to the will of the Father, through the co-operation of the Holy Ghost, hast, by thy death, given life to the world ; deliver me, by this thy most sacred Body and Blood, from all mine iniquities, and from all evils ; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following Prayer ; otherwise, prepare yourself for a Spiritual Communion :

Perceptio Corporis tui, Let not the participation of

thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through thy mercy, may it be a safeguard and remedy, both to my soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God, for ever and ever. Amen.

Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

When the Priest takes the Host into his hands, in order to his receiving it in Communion, say :

Come, my dear Jesus, come ! Panem celestem accipiam, et nomen Domini invocabo.

When he strikes his breast, confessing his unworthiness, say thrice with him, these words, and in the same dispositions as the Centurion of the Gospel, who first used them :

Lord ! I am not worthy that thou enter under my roof; say it, only with one word of thine, and my soul shall be healed. Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Whilst the Priest is receiving the sacred Host, if you also are to communicate, profoundly adore your God, who is ready to take up his abode within you; and again say to him with the Bride: *Come, Lord Jesus, come !*¹

But should you not intend to receive sacramentally, make here a Spiritual Communion. Adore Jesus Christ, who thus visits your soul by his grace, and say to him :

I give thee, O Jesus, this Corpus Domini nostri

¹ Apoc. xxii. 20.

Jesu Christi custodiat animam meam in vitam æternam. Amen.

heart of mine, that thou mayest dwell in it, and do with me what thou wilt.

Then the Priest takes the Chalice, in thanksgiving, and says :

Quid retribuam Domino pro omnibus quæ retribuit mihi ? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make to the Lord for all he hath given to me ? I will take the Chalice of salvation, and will call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a Sacramental Communion, you should at this moment of the Priest's receiving the precious Blood, again adore the God who is coming to you, and keep to your prayer : *Come, Lord Jesus, come !*

If you are going to communicate only spiritually, again adore your divine Master, and say to him :

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

I unite myself to thee, my beloved Jesus ! do thou unite thyself to me and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion.

The Communion being finished, whilst the Priest is purifying the Chalice the first time, say :

Quod ore sumpsimus, Domine, pura mente capiamus ; et de munere temporali fiat nobis remedium sempiternum.

Thou hast visited me, O God, in these days of my pilgrimage : give me grace to treasure up the fruits of this visit, and to make it tell upon my eternity.

Whilst the Priest is purifying the Chalice the second time, say :

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity thou hast imparted to them, and I be thus rendered less unworthy of thy divine visit.

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhæreat visceribus meis : et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

The Priest, having read the Anthem, called the *Communion*, which is the first part of his Thanksgiving for the favour just received from God, whereby he has renewed his divine presence among us,—turns to the people, greeting them with the usual salutation ; and then recites the Prayer, called the *Postcommunion*, which is the continuation of the Thanksgiving. You will join him here also, and thank God for the unspeakable gift he has just lavished upon you, of admitting you to the celebration and participation of mysteries so divine.

As soon as these Prayers have been recited, the Priest again turns to the people ; and, full of joy at the immense favour he and they have been receiving, he says :

The Lord be with you.

Dominus vobiscum.

Answer him :

And with thy spirit.

Et cum spiritu tuo.

The Deacon, or, (if it be not a High Mass,) the Priest himself, then says :

Go, the Mass is finished.
R. Thanks be to God.

Ite, missa est.
R. Deo gratias.

The Priest makes a last Prayer, before giving you his blessing ; pray with him ;

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Placeat tibi, sancta Trinitas, obsequium servitutis meæ, et præsta ut sacrificium, quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihiq; et omnibus pro quibus illud obtuli, sit te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour; and deign to confirm the Blessing, which thy Minister is about to give me in thy Name.

The Priest raises his hand, and blesses you thus :

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.

R. Amen.

May the Almighty God, Father, Son, and Holy Ghost, bless you !

R. Amen.

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led him to take upon himself our *flesh*, and to *dwell among us*. Pray that you may be of the number of those who *received him*, when he *came unto his own people*, and who, thereby, were made *Sons of God*.

℣. Dominus vobiscum.

R. Et cum spiritu tuo.

℣. The Lord be with you.

R. And with thy spirit.

THE LAST GOSPEL.

Initium sancti Evangelii secundum Joannem.

Cap. I.

The beginning of the Holy Gospel according to John.

Ch. I.

In principio erat Verbum, et Verbum erat apud Deum et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso factum est nihil.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him

was made nothing that was made. In him was life, and the life was the light of men : and the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God ; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **AND THE WORD WAS MADE FLESH**, and dwelt among us ; and we saw his glory, as it were the glory of the Only-Begotten of the Father, full of grace and truth.

R. Thanks be to God.

Quod factum est, in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus : qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo, nati sunt. **ET VERBUM CARO FACTUM EST**, et habitavit in nobis : et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

R. Deo gratias.

CHAPTER THE SECOND.

ON THE OFFICES OF TIERCE, SEXT, AND NONE,
DURING THE TIME AFTER PENTECOST.

THE limits we have been obliged to observe in this work, do not allow us to give the text of all the Offices of the Church; we have confined ourselves to those at which the faithful generally assist, and which, for that reason, are celebrated with more solemnity. To Vespers and Compline, which it was impossible to omit, we have added, for this Volume, the Hours of Tierce, Sext, and None, that the Faithful may be able to follow them, in those Churches where they are said or sung.

The liturgical form of these Hours is the same for all three. After the invocation of the divine aid, there are sung a Hymn and three divisions of the 118th Psalm. These are followed by a short Lesson called the *Capitulum*; by a Responsory, called the *Brief Responsory*, to distinguish it from the ordinary ones, which are longer; and, finally, by a Collect, which is the summary of the desires and petitions of the Church, for the special Feast she is keeping.

The 118th Psalm, which, as we have just said, is used for these Hours, and is every day recited by the Church, is regarded as the Canticle of prayer by excellence. The Prophet addresses himself, all through it, to the Incarnate Word, who is, at once, both divine *Law* and *Lawgiver*. It is not difficult to appreciate the special beauty of this Psalm, and adapt it to the mysteries of each day of the Church's celebrations. It lends itself to every phase of every Feast, and seems as though it were just made to

express the sentiment that is uppermost in the heart. Liturgical prayer is the manna of our desert, which suits itself to the taste of each one eating it.

TIERCE.

℣. Incline unto mine aid, O God.

℟. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

℣. Deus in adiutorium meum intende.

℟. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui sancto;

Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen. Alleluia.

HYMN.

(Composed by St. Ambrose.)

O Holy Spirit, one substance with the Father and the Son, vouchsafe, at this hour, to descend upon us without delay, and penetrate into our hearts.

May our mouth, our tongue, our mind, our senses, our strength, publish thy praise; may the fire of charity be kindled, and its ardour inflame our brethren.

Hear us, most merciful Father! and thou, the Son, equal to the Father! and thou the Spirit, the Comforter! reigning God for ever. Amen.

Nunc Sancte nobis Spiritus,

Unum Patri cum Filio,
Dignare promptus ingeri,
Nostro refusus pectori.

Os, lingua, mens, sensus,
vigor,

Confessionem personent,
Flammescat igne charitas,
Accendat ardor proximos.

Præsta, Pater piissime,
Patrique compar unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.
Amen.

DIVISION OF PSALM 118.

Set before me, for a law, the way of thy justifications, O Lord: and I will always seek after it.

Legem pone mihi, Domine, viam justificationum tuarum: * et exquiram eam semper.

Da mihi intellectum, et scrutabor legem tuam : * et custodiam illam in toto corde meo.

Deduc me in semitam mandatorum tuorum : * quia ipsam volui.

Inclina cor meum in testimonia tua : * et non in avaritiam.

Averte oculos meos ne videant vanitatem : * in via tua vivifica me.

Statue servo tuo eloquium tuum : * in timore tuo.

Amputa opprobrium meum quod suspicatus sum : quia judicia tua jucunda.

Ecce concupivi mandata tua : * in aequitate tua vivifica me.

Et veniat super me misericordia tua, Domine : * Salutare tuum, secundum eloquium tuum.

Et respondebo exprobrantibus mihi verbum : * quia speravi in sermonibus tuis.

Et ne auferas de ore meo verbum veritatis usquequaque : * quia in judiciis tuis supersperavi.

Et custodiam legem tuam semper : * in sæculum et in sæculum sæculi.

Et ambulabam in latitudine : quia mandata tua exquisivi.

Et loquebar de testimoniis tuis in conspectu regum : * et non confundebar.

Et meditabar in mandatis tuis : * quæ dilexi.

Give me understanding, and I will search thy law : and I will keep it with my whole heart.

Lead me into the path of thy commandments : for this same I have desired.

Incline my heart unto thy testimonies, and not to covetousness.

Turn away mine eyes, that they may not behold vanity : quicken me in thy way.

Establish thy word to thy servant, in thy fear.

Turn away my reproach, which I have apprehended : for thy judgments are delightful.

Behold, I have longed after thy precepts : quicken me in thy justice.

And let thy mercy, also, come upon me, O Lord : thy salvation, according to thy word.

And I will answer the *enemies of my soul* who reproach me in anything, that I have trusted in thy words.

And take not thou the word of truth utterly out of my mouth : for in thy words I have hoped exceedingly.

And I will always keep thy law, for ever and ever.

And I walked at large, *and joyously*, because I have sought after thy commandments.

And I spoke of thy testimonies before kings : and I was not ashamed.

And I meditated on thy commandments which I loved.

And I lifted up my hands to thy commandments, which I loved : and I was exercised in thy justifications.

Glory be to the Father &c.

Be thou mindful of thy word to thy servant, in which thou hast given me hope.

This hath comforted me in my humiliation : because thy word hath enlivened me.

The proud did iniquitously altogether : but I declined not from thy law.

I remembered, O Lord, thy judgments of old : and I was comforted.

A fainting hath taken hold of me, because of the wicked that forsake thy law.

Thy justifications were the subject of my song, in the place of my pilgrimage.

In the night I have remembered thy name, O Lord : and have kept thy law.

This happened to me because I sought after thy justifications.

O Lord, my portion, I have said I would keep thy law.

I entreated thy face with all my heart : have mercy on me according to thy word.

I have thought on my ways : and turned my feet unto thy testimonies.

I am ready, and am not troubled : that I may keep thy commandments.

The cords of the wicked have encompassed me : but I have not forgotten thy law.

Et levavi manus meas ad mandata tua, quæ dilexi : * et exercebar in justificationibus tuis.

Gloria Patri.

Memor esto verbi tui servo tuo : * in quo mihi spem dedisti.

Hæc me consolata est in humilitate mea : * quia eloquium tuum vivificavit me.

Superbi inique agebant usquequaque : * a lege autem tua non declinavi.

Memor fui iudiciorum tuorum a sæculo, Domine : * et consolatus sum.

Defectio tenuit me : * pro peccatoribus derelinentibus legem tuam.

Cantabiles mihi erant justificationes tuæ : * in loco peregrinationis meæ.

Memor fui nocte nominis tui, Domine : * et custodivi legem tuam.

Hæc facta est mihi : * quia justificationes tuas exquisivi.

Portio mea, Domine : * dixi custodire legem tuam.

Deprecatus sum faciem tuam in toto corde meo : * miserere mei secundum eloquium tuum.

Cogitavi vias meas : * et converti pedes meos in testimonia tua.

Paratus sum, et non sum turbatus : * ut custodiam mandata tua.

Funes peccatorum circumplexi sunt me : * et legem tuam non sum oblitus.

Media nocte surgebam ad
confitendum tibi: * super
judicia justificationis tuæ.

Particeps ego sum om-
nium timentium te: * et cus-
todientium mandata tua.

Misericordia tua, Domi-
ne, plena est terra: * justi-
ficationes tuas doce me.

Gloria Patri.

Bonitatem fecisti cum ser-
vo tuo, Domine: * secun-
dum verbum tuum.

Bonitatem et disciplinam,
et scientiam doce me: * quia
mandatis tuis credidi.

Priusquam humiliarer ego
deliqui: * propterea elo-
quium tuum custodivi.

Bonus es tu: * et in boni-
tate tua doce me justifica-
tiones tuas.

Multiplicata est super me
iniquitas superborum: *
ego autem in toto corde meo
scrutabor mandata tua.

Coagulatum est sicut lac
cor eorum: * ego vero legem
tuam meditatus sum.

Bonum mihi quia humi-
liasti me: * ut discam justi-
ficationes tuas.

Bonum mihi lex oris tui:
* super millia auri et ar-
genti.

Manus tuæ fecerunt me,
et plasmaverunt me: * da
mihi intellectum, et discam
mandata tua.

Qui timent te, videbunt
me et lætabuntur: * quia

I rose at midnight to give
praise to thee, for the judg-
ments of thy justification.

I am a partaker with all
them that fear thee, and that
keep thy commandments.

The earth, O Lord, is full
of thy mercy: teach me thy
justifications.

Glory be to the Father, &c.

Thou hast done well with
thy servant, O Lord, according
to thy word.

Teach me goodness, and
discipline, and knowledge:
for I have believed thy com-
mandments.

Before I was humbled, I
offended: therefore, *now that
I am enlightened*, have I kept
thy word.

Thou art good: and, in thy
goodness, teach me thy justi-
fications.

The iniquity of the proud
hath been multiplied over me:
but I will seek thy command-
ments with my whole heart.

Their heart is curdled like
milk: but I have meditated on
thy law.

It is good for me that thou
hast humbled me, that I may
learn thy justifications.

*Thy word, which is the law
of thy mouth, O heavenly
Father*, is good to me above
thousands of gold and silver.

Thy hands have made me,
and formed me: give me un-
derstanding, and I will learn
thy commandments.

They that fear thee, shall
see me and be glad: because I

have greatly hoped in thy words. in verba tua supersperavi.

I know, O Lord, that thy judgments are equity: and in thy truth thou hast humbled me.

Oh! let thy mercy be for my consolation, according to thy word unto thy servant.

Let thy tender mercies come unto me, and I shall live: for thy law is my meditation.

Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments.

Let them that fear thee turn to me: * and they that know thy testimonies.

Let my heart be undefiled in thy justifications, that I may not be confounded *on the day when thou comest to judge me.*

Glory be to the Father, &c.

Cognovi, Domine, quia æquitas judicia tua, * et in veritate tua humiliasti me.

Fiat misericordia tua ut consoletur me: * secundum eloquium tuum servo tuo.

Veniant mihi miserationes tuæ, et vivam: * quia lex tua meditatio mea est.

Confundantur superbi, quia injuste iniquitatem fecerunt in me: * ego autem exercebor in mandatis tuis.

Convertantur mihi timentes te: * et qui noverunt testimonia tua.

Fiat cor meum immaculatum in justificationibus tuis: * ut non confundar.

Gloria Patri.

The Antiphon, Capitulum, Brief Responsory, Versicle and Prayer which complete the Office of Tierce, are given in their proper place, on the Feasts which are being kept.

SEXT.

℣. Incline unto mine aid, O God.

℞. O Lord, make haste to help me.

Glory be to the Father, &c.

℣. Deus in adjutorium meum intende.

℞. Domine, ad adjuvandum me festina.

Gloria Patri.

HYMN.

(Composed by St Ambrose.)

Rector potens, verax Deus,
Qui temperas rerum vices,
Splendore mane illuminas,
Et ignibus meridiem.

O powerful ruler, God, the
very truth, who regulatest the
vicissitudes of all things, thou
lightest up the morn with
splendour, and the noon with
fiery glow.

Exstingue flammas litium;
Aufer calorem noxium,
Confer salutem corporum,
Veramque pacem cordium.

Quench the flames of dis-
pute; remove noxious heat;
give us health of body, and
true peace of heart.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.
Amen.

Hear us, most merciful
Father! and thou, the Son,
equal to the Father! and thou
the Spirit, the Comforter!
reigning, God for ever. Amen.

DIVISION OF PSALM 118.

Defecit in Salutare tuum
anima mea: * et in verbum
tuum supersperavi.

My soul hath fainted after
thy salvation (*the Saviour
whom thou promisedst me*):
and in thy word I have very
much hoped.

Defecerunt oculi mei in
eloquium tuum: * dicentes:
Quando consolaberis me?

Mine eyes have failed for
thy word, saying: When wilt
thou comfort me?

Quia factus sum sicut uter
in pruina: * justificationes
tuas non sum oblitus.

For I am become like a bot-
tle in the frost: I have not
forgotten thy justifications.

Quot sunt dies servi tui: *
quando facies de persequen-
tibus me iudicium?

I said: How many are the
days of thy servant? When
wilt thou execute judgment
on them that persecute me?

Narraverunt mihi iniqui
fabulationes: sed non ut
lex tua.

The wicked have told me
fables: but not as thy law.

Omnia mandata tua veri-
tas: * inique persecuti sunt
me; adjuva me.

All thy statutes are truth:
they have persecuted me un-
justly, do thou help me.

Paulo minus consumma-
verunt me in terra: * ego

They had almost made an
end of me upon earth: but I

have not forsaken thy commandments.

Quicken thou me according to thy mercy : and I shall keep the testimonies of thy mouth.

For ever, O Lord, thy word standeth firm in heaven.

Thy truth unto all generations : thou hast founded the earth and it continueth.

By thine ordinance the day goeth on : for all things serve thee.

Unless thy law had been my meditation : I had then perhaps perished in my abjection.

Thy justifications I will never forget : for by them thou hast given me life.

I am thine, save thou me : for I have sought thy justifications.

The wicked have waited for me to destroy me : but I have understood thy testimonies.

I have seen an end of all perfection : thy commandment is exceeding broad.

Glory be to the Father, &c.

O how have I loved thy law, O Lord : it is my meditation all the day.

Through thy commandment, thou hast made me wiser than mine enemies : for it is ever with me.

I have understood more than all my teachers : because thy testimonies are my meditation.

I have had understanding above ancients : because I have sought thy commandments.

autem non dereliqui mandata tua.

Secundum misericordiam tuam vivifica me : * et custodiam testimonia oris tui.

In æternum, Domine : * verbum tuum permanet in celo.

In generationem et generationem veritas tua : * fundasti terram et permanet.

Ordinatione tua perseverat dies : * quoniam omnia serviunt tibi.

Nisi quod lex tua meditatio mea est : * tunc forte perissem in humilitate mea.

In æternum non obliviscar justificationes tuas : * quia in ipsis vivificasti me.

Tuus sum ego, salvum me fac : * quoniam justificationes tuas exquisivi.

Me expectaverunt peccatores ut perderent me : * testimonia tua intellexi.

Omnis consummationis vidi finem : * latum mandatum tuum nimis.

Gloria Patri.

Quomodo dilexi legem tuam, Domine : * tota die meditatio mea est.

Super inimicos meos prudentem me fecisti mandato tuo : * quia in æternum mihi est.

Super omnes docentes me intellexi : * quia testimonia tua meditatio mea est.

Super senes intellexi : * quia mandata tua quæsivi.

Ab omni via mala prohibui pedes meos: * ut custodiam verba tua.

A iudiciis tuis non declinavi: * quia tu legem posuisti mihi.

Quam dulcia faucibus meis eloquia tua: * super mel ori meo.

A mandatis tuis intellexi: * propterea odivi omnem viam iniquitatis.

Lucerna pedibus meis verbum tuum: * et lumen semitis meis.

Juravi, et statui: * custodire judicia justitiæ tuæ.

Humiliatus sum usquequaque, Domine: * vivifica me secundum verbum tuum.

Voluntaria oris mei beneplacita fac, Domine: * et judicia tua doce me.

Anima mea in manibus meis semper: * et legem tuam non sum oblitus.

Posuerunt peccatores laqueum mihi: * et de mandatis tuis non erravi.

Hæreditate acquisivi testimonia tua in æternum: * quia exsultatio cordis mei sunt.

Inclinavi cor meum ad faciendas justificationes tuas in æternum: * propter retributionem.

Gloria Patri.

Iniquos odio habui: * et legem tuam dilexi.

I have restrained my feet from every evil way: that I may keep thy words.

I have not declined from thy judgments, because thou hast set me a law.

How sweet are thy words to my palate: more than honey to my mouth.

By thy commandments, I have had understanding: therefore have I hated every way of iniquity.

Thy word is a lamp unto my feet, and a light to my paths.

I have sworn and am determined, to keep the judgments of thy justice.

I have been humbled, O Lord, exceedingly: quicken thou me, according unto thy word.

The free offerings of my mouth make acceptable, O Lord: and teach me thy judgments.

My soul is continually in my hands: and I have not forgotten thy law.

Sinners have laid a snare for me: but I have not erred from thy precepts.

I have purchased thy testimonies for an inheritance for ever: because they are the joy of my heart.

I have inclined my heart to do thy justifications for ever, for the reward.

Glory be to the Father, &c.

I have hated the unjust: and have loved thy law.

Thou art my helper and my protector: and in thy word I have greatly hoped.

Depart from me, ye malignant: and I will search the commandments of my God.

Uphold me according to thy word, and I shall live: and let me not be confounded in my expectation.

Help me and I shall be saved: and I will meditate always on thy justifications.

Thou hast despised all them that fall off from thy judgments; for their thought is unjust.

I have accounted all the sinners of the earth prevaricators: therefore have I loved thy testimonies.

Pierce thou my flesh with thy fear: for I am afraid of thy judgments.

I have done judgment and justice: give me not up to them that slander me.

Uphold thy servant unto good: let not the proud calumniate me.

Mine eyes have fainted after thy salvation: and for the word of thy justice.

Deal with thy servant according to thy mercy: and teach me thy justifications.

I am thy servant: give me understanding, that I may know thy testimonies.

It is time, O Lord, to do: they have dissipated thy law.

Therefore have I loved thy commandments, above gold and the topaz.

Adjutor et susceptor meus es tu: * et in verbum tuum supersperavi.

Declinate a me, maligni: * et scrutabor mandata Dei mei.

Suscipe me secundum eloquium tuum, et vivam: * et non confundas me ab expectatione mea.

Adjuva me, et salvus ero: * et meditabor in justificationibus tuis semper.

Sprevisti omnes discedentes a judiciis tuis: * quia injusta cogitatio eorum.

Prævaricantes reputavi omnes peccatores terræ: * ideo dilexi testimonia tua.

Confige timore tuo carnes meas: * a judiciis enim tuis timui.

Feci judicium et justitiam: * non tradas me calumniantibus me.

Suscipe servum tuum in bonum: * non calumnientur me superbi.

Oculi mei defecerunt in Salutare tuum: * et in eloquium justitiæ tuæ.

Fac cum servo tuo secundum misericordiam tuam: * et justificationes tuas doce me.

Servus tuus sum ego: * da mihi intellectum, ut sciam testimonia tua.

Tempus faciendi, Domine: * dissipaverunt legem tuam.

Ideo dilexi mandata tua: * super aurum et topazion.

Propterea ad omnia mandata tua dirigebar: * omnem viam iniquam odio habui.

Gloria Patri.

Therefore was I directed to all thy commandments: I have hated all wicked ways.

Glory be to the Father, &c.

The Antiphon, Capitulum, Brief Responsory, Versicle and Prayer, which complete the Office of Sext, are given on the respective Feasts.

NONE.

Ÿ. Deus in adjutorium, &c.
Gloria Patri.

Ÿ. Incline unto mine aid, &c.
Glory be to the Father, &c.

HYMN.

Rerum Deus tenax vigor,
Immotus in te permanens,
Lucis diurnæ tempora
Successibus determinans.

Largire lumen vespere,
Quo vita nusquam decadat;
Sed præmium mortis sacræ
Perennis instet gloria.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.

Amen.

O God, thou power that holdest all things, abiding immovable in thyself, thou determinest, by their changes, the seasons of the days.

Grant us light at the evening of our time, whereby life may nowhere droop! but may eternal glory soon be the recompense of a holy death.

Hear us, most merciful Father! and thou the Son equal to the Father! and thou the Spirit, the Comforter! reigning God for ever.

Amen.

DIVISION OF PSALM 118.

Mirabilia testimonia tua: ideo scrutata est ea anima mea.

Declaratio sermonum tuorum illuminat: et intellectum dat parvulis.

Thy testimonies are wonderful: therefore my soul hath sought them.

The declaration of thy words giveth light: and giveth understanding to little ones.

I opened my mouth, and panted; because I longed for thy commandments.

Look thou upon me, and have mercy on me, according to the judgment of them that love thy name.

Direct my steps according to thy word: and let no iniquity have dominion over me.

Redeem me from the calumnies of men: that I may keep thy commandments.

Make thy face to shine upon thy servant: and teach me thy justifications.

Mine eyes have sent forth springs of water: because they have not kept thy law.

Thou art just, O Lord, and thy judgment is right.

Thou hast commanded justice thy testimonies: and thy truth exceedingly.

My zeal hath made me pine away: because mine enemies forgot thy words.

Thy Word is exceedingly refined: and thy servant hath loved It.

I am very young and despised: but I forgot not thy justifications.

Thy justice is justice for ever: and thy law is the truth.

Trouble and anguish have found me: thy commandments are my meditations.

Thy testimonies are justice for ever: give me understanding, and I shall live.

Glory be to the Father, &c.

I cried with my whole heart,

Os meum aperui, et attraxi spiritum: quia mandata tua desiderabam.

Aspice in me, et miserere mei: secundum iudicium diligentium nomen tuum.

Gressus meos dirige secundum eloquium tuum: et non dominetur mei omnis injustitia.

Redime me a calumniis hominum: ut custodiam mandata tua.

Faciem tuam illumina super servum tuum: et doce me justificationes tuas.

Exitus aquarum deduxerunt oculi mei: quia non custodierunt legem tuam.

Iustus es, Domine: et rectum iudicium tuum.

Mandasti justitiam testimonia tua: et veritatem tuam nimis.

Tabescere me fecit zelus meus: quia oblii sunt verba tua inimici mei.

Ignitum eloquium tuum vehementer: et servus tuus dilexit illud.

Adolescentulus sum ego et contemptus: justificationes tuas non sum oblitus.

Justitia tua, justitia in æternum: et lex tua veritas.

Tribulatio et angustia invenerunt me: mandata tua meditatio mea est.

Æquitas testimonia tua in æternum: intellectum da mihi, et vivam.

Gloria Patri.

Clamavi in toto corde

meo, exaudi me, Domine :
justificationes tuas requi-
ram.

Clamavi ad te, saluum
me fac : ut custodiam man-
data tua.

Præveni in maturitate, et
clamavi : quia in verba tua
supersperavi.

Prævenērunt oculi mei ad
te diluculo : ut meditarer
eloquia tua.

Vocem meam audi secun-
dum misericordiam tuam,
Domine : et secundum ju-
diciū tuum vivifica me.

Appropinquaverunt perse-
quentes me iniquitati : a
lege autem tua longe facti
sunt.

Prope es tu, Domine : et
omnes viæ tuæ veritas.

Initio cognovi de testimo-
niis tuis : quia in æternum
fundasti ea.

Vide humilitatem meam,
et eripe me : quia legem
tuam non sum oblitus.

Judica judiciū meum,
et redime me : propter elo-
quium tuum vivifica me.

Longe a peccatoribus sa-
lus : quia justificationes
tuas non exquisierunt.

Misericordiæ tuæ multæ,
Domine : secundum judi-
cium tuum vivifica me.

Multi qui persequuntur
me, et tribulant me : a
testimoniis tuis non decli-
navi.

Vidi prævaricantes, et ta-

hear me, O Lord, I will seek
thy justifications.

I cried unto thee, save me :
that I may keep thy command-
ments.

I prevented the dawning of
the day, and cried : because
in thy words I very much
hoped.

Mine eyes unto thee have
prevented the morning : that
I might meditate on thy
words.

Hear thou my voice, O Lord,
according to thy mercy : and
quicken me, according to thy
judgment.

They that persecute me have
drawn nigh to iniquity : but
they have gone far off from
thy law.

Thou art near, O Lord : and
all thy ways are truth.

I have known from the be-
ginning, concerning thy tes-
timonies : that thou hast
founded them for ever.

See my humiliation, and
deliver me : for I have not
forgotten thy law.

Judge my judgment, and
redeem me : quicken thou me,
for thy word's sake.

Salvation is far from sinners ;
because they have not sought
thy justifications.

Many, O Lord, are thy mer-
cies ; quicken me, according
to thy judgment.

Many are they that perse-
cute me, and afflict me : but
I have not declined from thy
testimonies.

I beheld the transgressors,

and I pined away; because they kept not thy words.

Behold! I have loved thy commandments, O Lord: quicken me thou, in thy mercy.

The beginning of thy word is truth: all the judgments of thy justice are for ever.

Glory be to the Father, &c.

Princes have persecuted me, without cause: and my heart hath been in awe of thy words.

I will rejoice at thy words, as one that hath found great spoil.

I have hated and abhorred iniquity; but I have loved thy law.

Seven times a day I have given praise unto thee, for the judgments of thy justice.

Much peace have they that love thy law, and to them there is no stumbling-block.

I looked for thy salvation, O Lord; and I loved thy commandments.

My soul hath kept thy testimonies, and hath loved them exceedingly.

I have kept thy commandments and thy testimonies; because all my ways are in thy sight.

Let my supplication, O Lord, come near in thy sight: give me understanding according to thy word.

Let my request come in before thee; deliver thou me according to thy word.

My lips shall utter a hymn, when thou shalt teach me thy

bescebam: * quia eloquia tua non custodierunt.

Vide quoniam mandata tua dilexi, Domine; * in misericordia tua vivifica me.

Principium verborum tuorum veritas: * in æternum omnia judicia justitiæ tuæ.

Gloria Patri.

Principes persecuti sunt me gratis: * et a verbis tuis formidavit cor meum.

Lætabor ego super eloquia tua: * sicut qui invenit spolia multa.

Iniquitatem odio habui, et abominatus sum: * legem autem tuam dilexi.

Septies in die laudem dixi tibi: * super judicia justitiæ tuæ.

Pax multa diligentibus legem tuam: * et non est illis scandalum.

Expectabam Salutare tuum, Domine: * et mandata tua dilexi.

Custodivit anima mea testimonia tua: * et dilexit ea vehementer.

Servavi mandata tua, et testimonia tua: * quia omnes viæ meæ in conspectu tuo.

Appropinquet deprecatio mea in conspectu tuo, Domine: * juxta eloquium tuum da mihi intellectum.

Intret postulatio mea in conspectu tuo, * secundum eloquium tuum eripe me.

Eructabunt labia mea hymnum: * cum docueris

D

me justificationes tuas.

Pronuntiabit lingua mea eloquium tuum: * quia omnia mandata tua æquitas.

Fiat manus tua, ut salvet me; * quoniam mandata tua elegi.

Concupivi Salutare tuum, Domine: * et lex tua meditatio mea est.

Vivet anima mea, et laudabit te: * et judicia tua adjuvabunt me.

Erravi sicut ovis quæ perii: * quære servum tuum quia mandata tua non sum oblitus.

Gloria Patri.

justifications.

My tongue shall pronounce thy word: because all thy commandments are justice.

Let thy hand be with me, to save me; for I have chosen thy precepts.

I have longed for thy Salvation, O Lord; and thy law is my meditation.

My soul shall live, and shall praise thee; and thy judgments shall help me.

I have gone astray like a sheep that is lost: seek thy servant, because I have not forgotten thy commandments.

Glory be to the Father, &c.

The Antiphon, Capitulum, Brief Responsory, Versicle and Prayer, which complete the Office of None, are given on the respective Feasts.

CHAPTER THE THIRD.

ON THE OFFICE OF VESPERS, FOR SUNDAYS AND
FEASTS, DURING THE TIME AFTER PENTECOST.

THE Office of Vespers, or *Even Song*, consists firstly of the five following Psalms. For certain Feasts, some of these Psalms are changed for others, which are more appropriate to the day; but those we now give, are the ones for Sunday's Vespers.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication :

℣. Incline unto my aid, O God.

℞. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning is now, and ever shall be, world without end. Amen.

Alleluia.

ANT. Dixit Dominus.

℣. Deus, in adiutorium meum intende.

℞. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.

Alleluia.

ANT. The Lord said.

The first Psalm is a prophecy of the future glory of the Messiah. The Son of David shall *sit* on the *right hand* of the heavenly Father. He is King; he is Priest; he is Son of Man; and Son of God. His enemies will attack him, but he will *crush* them. He will be humbled; but this voluntary humiliation will lead him to highest glory.

PSALM 109.

Dixit Dominus Domino meo: * Sede a dextris meis.

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tuæ emit-
tet Dominus ex Sion: * do-
minare in medio inimicorum
tuorum.

Tecum principium in die
virtutis tuæ in splendoribus
sanctorum: * ex utero ante
luciferum genui te.

Juravit Dominus, et non
pœnitebit eum: * Tu es Sa-
cerdos in æternum secun-
dum ordinem Melchisedech.

Dominus a dextris tuis: *
confregit in die iræ suæ re-
ges.

Judicabit in nationibus,
implebit ruinas: * conquas-
sabit capita in terra multo-
rum.

De torrente in via bibet: *
propterea exaltabit caput.

ANT. Dixit Dominus Do-
mino meo, sede a dextris
meis.

ANT. Fidelia.

The Lord said to my Lord,
his Son: Sit thou at my right
hand, and reign with me.

Until, on the day of thy last
coming I make thy enemies
thy footstool.

O Christ! the Lord thy
Father, will send forth the
sceptre of thy power out of
Sion: from thence rule thou
in the midst of thy enemies.

With thee is the principality
in the day of thy strength, in
the brightness of the saints:
For the Father hath said to
thee: From the womb before
the day-star I begot thee.

The Lord hath sworn, and
he will not repent: he hath
said, speaking to thee, the God-
Man: Thou art a Priest for
ever, according to the order
of Melchisedech.

Therefore, O Father, the
Lord, thy Son is at thy right
hand: he hath broken kings
in the day of his wrath.

He shall also judge among
nations: in that terrible com-
ing, he shall fill the ruins of
the world: he shall crush the
heads in the land of many.

He cometh now in humility:
he shall drink in the way, of
the torrent of sufferings: there-
fore, shall he lift up the head.

ANT. The Lord said to my
Lord, sit thou at my right
hand.

ANT. Faithful.

The following Psalm commemorates the mercies
of God to his people—the promised Covenant—the

Redemption—his *Fidelity* to his word. But it also tells us that the *Name* of the Lord is *terrible* because it is *holy*; and concludes by admonishing us, that *the fear of the Lord is the beginning of Wisdom*.

PSALM 110.

I will praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men*: he will show forth to his people the power of his works.

That he may give them, *his Church*, the inheritance of the Gentiles: the works of his hand are truth and judgment.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent Redemption to his people: he hath *thereby* commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all

Confitebor tibi, Domine, in toto corde meo: * in consilio justorum et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium: * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: * facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus

facientibus eum : * laudatio ejus manet in sæculum sæculi.

ANT. Fidelia omnia mandata ejus ; confirmata in sæculum sæculi.

ANT. In mandatis.

that do it : his praise continueth for ever and ever.

ANT. Faithful are all his commandments ; confirmed for ever and ever.

ANT. In his commandments.

The next Psalm sings the happiness of the *just man*, and his hopes on the day of his Lord's coming. It tells us, likewise, of the confusion of the sinner, who shall have despised the mysteries of God's love towards mankind.

PSALM 111.

Beatus vir, qui timet Dominum : * in mandatis ejus volet nimis.

Potens in terra erit semen ejus : * generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus : * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis : * misericors, et miserator, et justus.

Jucundus homo, qui misereatur et commodat, disponet sermones suos in judicio : * quia in æternum non commovebitur.

In memoria æterna erit justus : * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus : * non commovebitur donec despiciat inimicos suos.

Blessed is the man that feareth the Lord ; he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth ; the generation of the righteous shall be blessed.

Glory and wealth shall be in his house : and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness : he is merciful, and compassionate, and just.

Acceptable is the man that sheweth mercy and lendeth ; he shall order his words with judgment : because he shall not be moved for ever.

The just shall be in everlasting remembrance : he shall not fear the evil hearing.

His heart is ready to hope in the Lord ; his heart is strengthened : he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

ANT. In his commandments he delighteth exceedingly.

ANT. May the name of the Lord.

Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

ANT. In mandatis ejus cupit uimis.

ANT. Sit nomen Domini.

The Psalm *Laudate pueri*, is a Canticle of praise to the Lord, who, from his high heaven, has taken pity on the human race, and has vouchsafed to honour it by the Incarnation of his own Son.

PSALM 112.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Laudate pueri, Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes Gentes Dominus: * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in cœlo et in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut colloceat eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem
in domo: * matrem filiorum
letantem.

ANT. Sit nomen Domini
benedictum in sæcula.

ANT. Nos qui vivimus.

Who maketh a barren wo-
man to dwell in a house, the
joyful mother of children.

ANT. May the name of the
Lord be for ever blessed.

ANT. We that live.

The fifth Psalm, *In exitu*, recounts the prodigies witnessed under the ancient Covenant: they were *figures*, whose realities were to be accomplished in the mission of the Son of God, who came to deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who will consent to fear and love the Lord.

PSALM 113.

In exitu Israel de Ægypto: * domus Jacob de populo
barbaro.

Facta est Judæa sanctifi-
catio ejus: * Israel potestas
ejus.

Mare vidit, et fugit: * Jor-
danis conversus est retror-
sum.

Montes exsultaverunt ut
arietes: * et colles sicut agni
ovium.

Quid est tibi, mare, quod
fugisti: * et tu, Jordanis,
quia conversus es retror-
sum?

Montes exsultastis sicut
arietes: * et colles sicut agni
ovium?

A facie Domini mota est
terra: * a facie Dei Jacob.

Qui convertit petram in
stagna aquarum: * et rupem
in fontes aquarum.

Non nobis, Domine, non

When Israel went out of
Egypt, the house of Jacob
from a barbarous people.

Judea was made his sanc-
tuary, Israel his dominion.

The sea saw and fled; Jor-
dan was turned back.

The mountains skipped like
rams: and the hills like the
lambs of the flock.

What ailed thee, O thou
sea, that thou didst flee: and
thou, O Jordan, that thou
wast turned back?

Ye mountains that ye skip-
ped like rams: and ye hills
like lambs of the flock?

At the presence of the Lord
the earth was moved, at the
presence of the God of Jacob.

Who turned the rock into
pools of water, and the stony
hills into fountains of waters.

Not to us, O Lord, not to

us: but to thy name give glory.

For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that feared the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings

nobis: * sed nomini tue da gloriam.

Super misericordia tua, et veritate tua: * nequando dicant Gentes: Ubi est Deus eorum?

Deus autem noster in cœlo: * omnia quaecumque voluit fecit.

Simulacra Gentium argentum et aurum: * opera manuum hominum.

Os habent, et non loquuntur: * oculos habent, et non videbunt.

Aures habent et non audiunt: * nares habent et non odorabunt.

Manus habent et non palpabunt, pedes habent et non ambulabunt: * non clamabunt in guttore suo.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum, et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum, et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super

vos : * super vos, et super filios vestros. upon you : upon you, and upon your children.

Benedicti vos a Domino : Blessed be you of the Lord, who made heaven and earth.

* qui fecit cœlum et terram. Cœlum cœli Domino : * The heaven of heaven is the Lord's : but the earth he has given to the children of men.

terram autem dedit filiis hominum. Non mortui laudabunt te, Domine : neque omnes qui descendunt in infernum. The dead shall not praise thee, O Lord : nor any of them that go down to hell.

Sed nos qui vivimus, benedicimus Domino : * ex hoc nunc et usque in sæculum. But we that live bless the Lord : from this time now and for ever.

ANT. Nos qui vivimus, benedicimus Domino. ANT. We that live bless the Lord.

After these five Psalms, a short Lesson from the holy Scriptures is then read. It is called *Capitulum*, because it is always very short. The ones for the several Festivals are given in the Proper of each. We here give the *Capitulum* common to the Sunday.

CAPITULUM.

(2 *Cor. i.*)

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et Deus totius consolationis qui consolatur nos in omni tribulatione nostra. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation, who comforteth us in all our tribulations.

R. Deo gratias.

R. Thanks be to God.

Then follows the Hymn. We here give the one for Sundays. It was composed by St. Gregory the Great. It sings of Creation, and celebrates the praises of that portion of it which was called forth on this first day,—the *Light*.

HYMN.*

O infinitely good Creator of the Light! by thee was produced the Light of day, providing thus the world's beginning with the beginning of the new-made Light.

Thou biddest us call the time from morn till eve, *Day*; this *Day* is over; dark Night comes on,—oh! hear our tearful prayers.

Let not our soul, weighed down by crime, mis-spend thy gift of life: and, forgetting what is eternal, be earth-tied by her sins.

Oh! may we strive to enter our heavenly home, and bear away the prize of life: may we shun what would injure us, and cleanse our soul from her defilements.

Most merciful Father! and thou, his Only Begotten Son, co-equal with him, reigning for ever, with the Holy Paraclete! grant this our prayer.

Amen.

Lucis Creator optime,
Lucem dierum proferens :
Primordiis lucis novæ,
Mundi parans originem.

Qui mane junctum vesperi
Diem vocari præcipis :
Illabitur tetrum chaos,
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exsul munere :
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœleste pulset intimum,
Vitale tollat præmium :
Vitemus omne noxium,
Purgemus omne pessimum :

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

Amen.

* According to the Monastic Rite, it is as follows:—

Ry. *breve*. Quam magnificata
sunt. * Opera tua Domine.
Quam.

V. Omnia in Sapientia fecisti
* Opera. Gloria Patri, &c.
Quam.

Lucis Creator optime,
Lucem dierum proferens ;
Primordiis lucis novæ,
Mundi parans originem.

Qui mane junctum vesperi
Diem vocari præcipis,
Tetrum chaos illabitur,
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exsul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœlorum pulset intimum,
Vitale tollat præmium :
Vitemus omne noxium,
Purgemus omne pessimum.

Præsta, Pater piissime,
Patrique compar Unice
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

The *Versicle* which follows the Hymn, and which we here give, is that of the Sunday: those for the Feasts are given in their proper places.

V. Dirigatur, Domine, V. May my prayer, O Lord,
oratio mea. ascend.

R. Sicut incensum in R. Like incense in thy sight.
conspectu tuo.

Then is said the *Magnificat* Antiphon, which is to be found in the *Proper*. After this, the Church sings the Canticle of Mary, the *Magnificat*, in which are celebrated the Divine Maternity and all its consequent blessings. This exquisite Canticle is an essential part of the Office of Vespers. It is the evening incense, just as the Canticle *Benedictus*, at Lauds, is that of the morning.

OUR LADY'S CANTICLE.

(*St. Luke, i.*)

Magnificat: * anima mea
Dominum:

Et exsultavit spiritus meus: * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc Beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: * timen-
tibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for, behold from henceforth all generations shall call me Blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation, to them that fear him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spoke to our fathers, to Abraham and to his seed for ever.

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israël puerum suum: * recordatus misericordie sue.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in sæcula.

The *Magnificat* Antiphon is then repeated. The Prayer, or Collect, is given in the Proper of each Feast.

℣. Let us bless the Lord.

℟. Thanks be to God.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

℣. Benedicamus Domino.

℟. Deo gratias.

℣. Fidelium animæ per misericordiam Dei requiescant in pace.

℟. Amen.

CHAPTER THE FOURTH.

ON THE OFFICE OF COMPLINE,
DURING THE TIME AFTER PENTECOST.

THIS Office, which concludes the day, commences by a warning of the dangers of the night : then immediately follows the public Confession of our sins, as a powerful means of propitiating the divine justice, and obtaining God's help, now that we are going to spend so many hours in the unconscious and therefore dangerous state of sleep, which is also such an image of death.

The Lector, addressing the Priest, says to him :

Jube, Domne, benedicere. Pray, Father, give thy blessing

The Priest answers :

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.	May the Almighty Lord grant us a quiet night and a perfect end.
R. Amen.	R. Amen.

The Lector then reads these words, from the first Epistle of St. Peter :

Fratres : Sobrii estote, et vigilate : quia adversarius vester diabolus, tamquam leo rugiens circuit quærens quem devoret : cui resistite fortes in fide. Tu autem, Domine, miserere nobis.	Brethren, be sober and watch ; for your adversary the devil goes about like a roaring lion, seeking whom he may devour : resist him, being strong in faith. But thou, O Lord, have mercy on us.
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The Choir answers :

R. Deo gratias.	R. Thanks be to God,
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Then, the Priest :

℣. Our help is in the name
of the Lord.

℣. Adjutorium nostrum
in nomine Domini.

The Choir :

℟. Who hath made heaven
and earth.

℟. Qui fecit cœlum et
terram.

Then the Lord's Prayer is recited in secret ; after which the Priest says the *Confiteor*, and when he has finished, the Choir repeats it.

The Priest, having pronounced the general form of absolution, says :

℣. Convert us, O God, our
Saviour.

℟. And turn away thine
anger from us.

℣. Incline unto my aid, O
God.

℟. O Lord, make haste to
help me.

Glory &c.

ANT. Have mercy.

℣. Converte nos, Deus,
salutaris noster.

℟. Et averte iram tuam
a nobis.

℣. Deus, in adjutorium
meum intende.

℟. Domine, ad adjuvan-
dum me festina.

Gloria Patri, &c.

ANT. Miserere.

The *first* Psalm expresses the confidence with which the just man *sleeps in peace* ; but the wicked know not what calm rest is.

PSALM 4.

When I called upon him,
the God of my justice heard
me : when I was in distress,
thou hast enlarged me.

Have mercy on me : and
hear my prayer.

O ye sons of men, how long
will you be dull of heart ? why
do you love vanity, and seek
after lying ?

Cum invocarem exaudivit
me Deus justitiæ meæ : *
in tribulatione dilatasti
mihi.

Miserere mei : * et exaudi
orationem meam.

Filii hominum, usquequo
gravi corde ; * ut quid dili-
gitis vanitatem, et quæritis
mendacium ?

Et scitote quoniam mirificavit Dominus sanctum suum : * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare : * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino : * multi dicunt : Quis ostendit nobis bona ?

Signatum est super nos lumen vultus tui Domine : * dedisti lætitiā in corde meo.

A fructu frumenti, vini et olei sui : * multiplicati sunt.

In pace in idipsum : * dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe : * constitui me.

Know ye also that the Lord hath made his Holy One wonderful : the Lord will hear me, when I shall cry unto him.

Be ye angry, and sin not : the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord : many say, who sheweth us good things ?

The Light of thy countenance, O Lord, is signed upon us : thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace, in the self same I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The Church has introduced here the first six Verses of the thirtieth Psalm, because they contain the prayer which our Saviour made when dying : *Into thy hands, O Lord, I commend my spirit !*— words so beautifully appropriate in this Office of the close of the day.

PSALM 30.

In te, Domine, speravi, non confundar in æternum : * in justitia tua libera me.

Inclina ad me aurem tuam : * accelera ut eruas me.

Esto mihi in Deum protectorem, et in domum refugii : * ut salvum me facias.

Quoniam fortitudo mea,

In thee, O Lord, have I hoped, let me never be confounded : deliver me in thy justice.

Bow down thine ear to me : make haste to deliver me.

Be thou unto me a God, a protector and a house of refuge, to save me.

For thou art my strength,

and my refuge: and for thy Name's sake, thou wilt lead me, and nourish me.

Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

Into thy hands, I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

et refugium meum es tu:
* et propter Nomen tuum deduces me, et enutries me.

Educes me de laqueo hoc, quem absconderunt mihi: * quoniam tu es protector meus.

In manus tuas commendo spiritum meum: * redemisti me, Domine, Deus veritatis.

The *third* Psalm gives the motives of the just man's confidence, even during the dangers of the night. There is no *snare* neglected by the demons; but the good Angels watch over us, with brotherly solicitude. Then, we have God himself speaking, and promising to send us a *Saviour*.

PSALM 90.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of Heaven.

He shall say unto the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy

Qui habitat in adjutorio Altissimi: * in protectione Dei cœli commorabitur.

Dicit Domino: Susceptor meus es tu, et refugium meum: * Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero.

Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: * ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille,

Æ

et decem millia a dextris tuis : * ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis : * et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea : * Altissimum posuisti refugium tuum.

Non accedet ad te malum : * et flagellum non appropinquabit tabernaculo tuo.

Quoniam Angelis suis mandavit de te : * ut custodiant te in omnibus viis tuis.

In manibus portabunt te : * ne forte offendas ad lapidem pedem tuum.

Super aspidem et basilicum ambulabis : * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum : * protegam eum, quoniam cognovit Nomen meum.

Clamabit ad me, et ego exaudiam eum : * cum ipso sum in tribulatione, eripiam eum et glorificabo eum.

Longitudine dierum replebo eum : * et ostendam illi Salutare meum.

side, and ten thousand at thy right : but it shall not come nigh thee.

But thou shalt consider with thine eyes : and shalt see the reward of the wicked.

Because *thou hast said* : Thou, O Lord, art my hope, Thou hast made the Most High thy refuge.

There shall no evil come unto thee, nor shall the scourge come near thy dwelling.

For he hath given his Angels charge over thee : to keep thee in all thy ways.

In their hands they shall bear thee up : lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and basilisk : and thou shalt trample under foot the lion and the dragon.

God will say of thee : Because he hoped in me, I will deliver him : I will protect him, because he hath known my name.

He will cry unto me, and I will hear him : I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days : and I will show him my salvation.

The *fourth* Psalm invites the *Servants* of God to persevere, with fervour, in the prayers they offer during the *Night*. The Faithful should say this Psalm in a spirit of gratitude to God, for his raising up in the Church, adorers of his holy Name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers, depend the happiness and destinies of the world.

PSALM 133.

Behold! now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord, out of Sion, bless thee, he that made heaven and earth.

ANT. Have mercy on me, O Lord, and hear my prayer.

Ecce nunc benedicite Dominum: omnes servi Domini.

Qui statis in domo Domini: in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: et benedicite Dominum.

Benedicat te Dominus ex Sion: qui fecit cœlum et terram.

ANT. Miserere mihi, Domine, et exaudi orationem meam.

HYMN. *

Before the closing of the light, we beseech thee, Creator of all things! that, in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of night depart far from us: and do thou repress our enemy, lest our bodies be profaned.

Most merciful Father! and thou, his Only Begotten Son, co-equal with him! reigning for ever, with the Holy Paraclete! grant this our prayer.

Amen.

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia.
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

Amen.

* According to the Monastic Rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.

Procul recedant somnia
Et noctium phantasmata;

Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum Sancto Spiritu.

Amen.

CAPITULUM.

(Jeremias, xiv.)

Tu autem in nobis es, Domine, et Nomen sanctum tuum invocatum est super nos: ne derelinquas nos, Domine Deus noster.

B. In manus tuas, Domine: * Commendo spiritum meum. In manus tuas.

℣. Redemisti nos, Domine Deus veritatis. * Commendo.

Gloria. In manus tuas.

℣. Custodi nos, Domine, ut pupillam oculi.

B. Sub umbra alarum tuarum protege nos.

But thou art in us, O Lord, and thy holy Name hath been invoked upon us: forsake us not, O Lord, our God.

B. Into thy hands, O Lord: * I commend my spirit. Into thy hands.

℣. Thou hast redeemed us, O Lord God of truth. * I commend.

Glory. Into thy hands.

℣. Preserve us, O Lord, as the apple of thine eye.

B. Protect us, under the shadow of thy wings.

The Canticle of the venerable Simeon,—who, whilst holding the divine Infant in his arms, proclaimed him to be the *Light of the Gentiles*, and then slept the sleep of the just,—is admirably appropriate to the Office of Compline. Holy Church blesses God for having dispelled the darkness of night by the rising of the Sun of Justice; it is for love of him, that she toils the whole day through, and rests during the night, saying: *I sleep, but my heart watcheth.*¹

CANTICLE OF SIMEON.

(St. Luke, ii.)

Nunc dimittis servum tuum, Domine: secundum verbum tuum in pace.

Quia viderunt oculi mei: Salutare tuum,

Quod parasti: ante faciem omnium populorum.

Lumen ad revelationem

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because mine eyes have seen thy Salvation.

Which thou hast prepared: before the face of all peoples.

A light to the revelation of

¹ Cantic. v. 2.

the Gentiles, and the glory of thy people Israël.

Gloria, etc.

ANT. Save us, O Lord, whilst awake, and watch us, as we sleep, that we may watch with Christ, and rest in peace.

Gentium : * et gloriam plebis tuæ Israël.

Gloria :

ANT. Salva nos, Domine, vigilantes ; custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

LET US PRAY.

Visit, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy : let thy holy Angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. *R.* Amen.

℣. The Lord be with you.

℞. And with thy spirit.

℣. Let us bless the Lord.

℞. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.

R. Amen.

OREMUS.

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle : Angeli tui sancti habitent in ea, qui nos in pace custodiant : et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. *R.* Amen.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

℣. Benedicamus Domino.

℞. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater et Filius, et Spiritus Sanctus.

R. Amen.

ANTHEM TO THE BLESSED VIRGIN.

Hail, holy Queen, Mother of mercy.

Our Life, our Sweetness, and our Hope, all hail !

To thee we cry, poor banished children of Eve ;

To thee we send up our sighs, mourning and weeping in this vale of tears.

Turn, then, most gracious

Salve, Regina, Mater misericordiæ.

Vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exsules filii Evæ.

Ad te suspiramus, gementes et flentes in hac lacrymarum valle.

Eia, ergo, advocata nos-

tra, illos tuos misericordes
oculos ad nos converte;

Et Jesum benedictum
fructum ventris tui, nobis
post hoc exilium ostende;

O clemens,

O pia,

O dulcis Virgo Maria,

℣. Ora pro nobis, sancta
Dei Genitrix,

℟. Ut digni efficiamur
promissionibus Christi.

Advocate! thine eyes of mercy
towards us;

And, after this our exile,
show unto us the blessed Fruit
of thy womb, Jesus;

O merciful,

O kind,

O sweet Virgin Mary!

℣. Pray for us, O holy
Mother of God,

℟. That we may be made
worthy of the promises of
Christ.

OREMUS.

Omnipotens, sempiterna
Deus, qui gloriosæ Virginis
Matris Mariæ corpus et ani-
mam, ut dignum Filii tui
habitaculum effici merere-
tur, Spiritu sancto coope-
rante, præparasti: da ut
cujus commemoratione læ-
tamur, ejus pia intercessione
ab instantibus malis et a
morte perpetua liberemur.
Per eundem Christum Do-
minum nostrum. ℟. Amen.

℣. Divinum auxilium ma-
neat semper nobiscum.

℟. Amen.

LET US PRAY.

O almighty and everlasting
God, who, by the co-operation
of the Holy Ghost, didst pre-
pare the body and soul of
Mary, glorious Virgin and
Mother, to become the worthy
habitation of thy Son: grant
that we may be delivered
from present evils and from
everlasting death, by Her
gracious intercession, in whose
commemoration we rejoice.
Through the same Christ our
Lord. ℟. Amen.

℣. May the divine assistance
remain always with us.

℟. Amen.*

Then, in secret, *Pater, Ave, and Credo.*

* In the Monastic Rite this *response* is as follows:—

℣. Et cum fratribus nostris
absentibus. Amen.

℣. And with our absent Breth-
ren. Amen.

PROPER OF SAINTS

PROPER OF SAINTS.

JUNE 2.

SAINTS MARCELLINUS, PETER,
AND ERASMUS.

MARTYRS.

THE glory of Martyrdom illumines this day, with a profusion rarely met with on the Cycle ; and already we seem to descry the rosy dawn of that glad day, excelling all the rest, on which Peter and Paul will consummate, in their blood, their own splendid confession. Italy and Gaul, Rome and Lyons concur in forming a legion of heroes in the service of Heaven. For, to-day, Lyons the illustrious daughter of Rome, is keeping the special festival of a whole phalanx of warriors, headed by the veteran chief, Saint Pothinus, disciple of Saint Polycarp, who in the second century, levied the brave recruits of his battalion, on the banks of the Rhone.* But to the Mother Church are due the first honours. Turn we then to *Marcellinus*, hailing him who, begetting by his fruitful Priesthood a numerous progeny, shares with them the honours of his triumph, in which they had been rendered worthy by the Holy Ghost at once to partake ; let us hail, likewise, the Exorcist *Peter*, leading to the sacred Font such a long line of

* *Note of the Translator.* SS. Pothinus, Blandina and companions, martyrs of Lyons are marked on this day in the Roman Martyrology, but as the feast is kept only in France we have omitted in our translation the pages devoted to their memory in this place.

pagans won over to Christ by witnessing, at his hand, how great is the weakness of the demons.

When Christianity appeared on earth, Satan was indeed, and visibly so, the *Prince of this world*. Unto him was every altar reared ; to his empire were all laws and customs subservient. From the depths of their famous temples, the demon chiefs directed the political affairs of the cities that came to consult their oracles ; under divers names, the frailest of the fallen angels found honour and influence, at the domestic hearth ; others had posts assigned to them, in forests, on mountains, at fountains, or on sea, occupying, in opposition to God, this world that had been created by him for his Glory, but which Satan, through man's accomplicity, had conquered. Four thousand years of abandonment on the part of Heaven, permitted the usurper to consolidate his conquest ; and a well planned resistance was skilfully prepared, against the day wherein the lawful King should offer to re-enter on his rights.

The coming of the Word made Flesh, was the grand signal for the asserting of the divine claim. The prince of this world, personally vanquished by the Son of God, understood well enough that he must needs return to the depths of hell. But the countless powers of darkness constituted by him, would maintain the struggle, through the length of ages, and dispute their position inch by inch. Driven from towns by the abjurations of holy Church and the triumph of martyrs, the infernal legions would fain marshall their ranks in the wilderness ; there under the leadership of an Anthony or a Pachomius, the soldiers of Christ must wage against them ceaseless and terrific battle. In the West, Benedict, the *Patriarch of Monks*, in his turn, meets with altars to the demons, yea, with demons themselves on the heights of Cassino, as late as the sixth century. Even in the

seventh, they are found contending against St. Gall, for hold on the woods, lakes, and rocks of what we now call Switzerland ; and at last they are heard uttering mournful complaint, because, driven as they have been from the haunts of men, even such desolate spots as these are denied them. Verily, in the divine mind, the vocation of a monk to the desert, has for its end, not alone flight of the world and its concerns, but likewise, the pursuit of demons into their last intrenchments.

We have dwelt thus upon the foregoing considerations, because their importance is extreme, and is equalled only by depth of systematic ignorance persisted in, on this subject. True Christians of course firmly believe, now as formerly, in the secret and wholly spiritual combat which the soul has to sustain against hell, in the privacy of one's own conscience ; but too many have no scruple in rejecting, as if belonging to the domain of imagination, whatever is related of those other combats maintained, by our fathers, against the demons, in an exterior and more public manner. The excuse for such Christians is no doubt, in the fact that they live in a land, where, centuries ago, this war in its external phases, was ended by the social victory of Christendom. But the Holy Ghost has declared that the *old serpent*, bound up for a thousand years, is at last to be again unchained for a while.¹ If, perchance, we be nearing this fatal epoch, it is high time to look about us ; ill prepared shall we be for the waging again of the olden battles, by such ignorance as ours, in which we are maintained by that habit of abandoning, to the conceited impertinence of the shallow science that rules the day, facts, (under the name of legend,) the best attested in the history of our ancestors. Yea !

¹ Apoc. xx. 2, 3.

after all, what is *History*, even, since the revolt of Lucifer, but the picture of the war that is being waged between God and Satan? Now if, as we have said, Satan has, by divine permission, invaded the exterior world, as well as that of souls, must it not be needful, in order, (as our Lord expresses it) *to cast him out*,¹ that the struggle with him be breast to breast and foot to foot, inasmuch as it has assumed an exterior and visible character?

"The Word," says Saint Justin, "was made Flesh" "for two ends: to save believers, and to drive away demons."² So also, the expulsion of demons from the places they occupy in this material world, and specially the bodies of men, the noblest part thereof, would appear in the Gospel, to have been one of the chief characteristics of our Saviour's power. Again, when on quitting the earth, He sent his Apostles to continue His work amidst the Nations, this is the very thing He singles out as a primary sign of the mission they are to fulfil.³ The world of that day made no mistake about it. Soon enough had the pagans to state the cessation of the ancient oracles, in every place;⁴ the cause of a phenomenon of such import to the ancient religion was evident to all: the very demons themselves were not backward in ascribing to the Christian, this their enforced silence. As regards this power of Christianity against hell, the Apologists of the second and third centuries, appeal, on the subject, to public testimony, without fear of a contradicting voice. "Before the eyes of everyone," says Saint Justin to the Emperors, "the Christians drive out demons in the Name of Jesus Christ, not only in Rome, but in the whole universe."⁵ The gods of Olympus beheld themselves shamefully un-

¹ St. John, xii. 31. ² 2 Apol. vi. ³ St. Mark, xvi. 17.

⁴ Plutarch. De oraculor. defectu. ⁵ 2 Apol. vi.

masked, in the presence of their confused adorers, and Tertullian might well challenge thus the magistrates of the Empire: "Let one of those men, who declare themselves to be under the power of the gods be brought before your tribunals: at the commanding word of the first comer amongst us, the spirit whereby they are possessed, will be constrained to confess what he is; if he avow not himself a demon and no god, fearing to lie unto a Christian, at once shed the blood of this Christian blasphemer. But no; the terror they have of Christ is the reason why the mere touch, or even breathing of one of his servants, forces them to take to flight."¹

So then, we see, Baptism sufficed to give unto man such power as this; and verily this was the real meaning of our Lord's promise, when speaking of *those who would believe in Him*, and not alone of the heads of the Church, He said: *In my name they shall cast out devils.*² At an early date, however, the Church organising the holy war, constituted among her sons one special *Order* having for its direct mission the pursuit of Satan, on every point of this visible world. The *Exorcists* were by this delegation, invested with a power that must needs accelerate the downfall of the *prince of this world*; and, what would be all the more odious and humiliating in this defeat, the Church raised no higher than to the rank of inferior clergy, an order so terrible to hell. Lucifer had aimed at being equal to the Most-High;³ hurled down from heaven, he at least flattered himself in his folly to be able to supplant God upon the earth: and lo! the charge of defeating him here, is confided not to angels, his equals by nature, but to

¹ Apol. xxiii.

² St. Mark, xvi. 17.

³ Is xiv. 12-15.

men, yea, to the least and lowest of this race so easily tricked, that for long ages he had seen men prostrate before him ! Lo ! the hand of flesh constrains him, spirit though he be, to come off his throne ; at their word he must needs cast away his vain adornments, he must unmask himself ; the water they bless, rekindles within him his eternal tortures ; of the *prince of this world* and his pomps, naught remains but mere *Satan*, the ugly faced apostate, the condemned criminal wincing in the dust, at the feet of the sons of men, or fleeing like a dry leaf, at the breath of their mouth.

The archangel Michael recognises in these sons of Adam, the worthy allies of the faithful angels he led forward to victory. But amid these continuators of the mighty battle begun on the heights of heaven,¹ the Exorcist, *Peter*, comes before us to-day radiant with matchless splendour. The triumph of martyrdom has been added to his victories, won over Satan's cohorts. None better than he, drove hell backwards ; for, chasing the demons out of men's bodies, he moreover made conquest of their souls. The Priest Marcellinus, his companion in martyrdom, as he had been in victory, is likewise his associate in glory. The Church wishes that these two names of theirs so redoubtable to the spirits of darkness, should shine in one same aureola here below as in heaven. Daily doth she render them the most solemn homage in her power by naming them both, on the dyptich of the Holy Sacrifice together with the Apostles and her first sons. Such was the importance of the mission they fulfilled and the renown of their final combat, that their bodies, translated to the *Via Latina*, became the nucleus of an illustrious cemetery. The Christians of the age of peace, that came soon after

¹ Apoc. xii. 7-9.

their glorious confession, vied with one another in obtaining sepulture near these soldiers of Christ whose protection they craved; Constantine the Great, the vanquisher of Idolatry, deposited at their sacred feet, the remains of his mother, Saint Helena, who had herself become a terror to the demons by her discovering the True Cross. A celebrated inscription was composed in their honour, by Saint Damasus, who in childhood, had learned the details of their martyrdom, from the very executioner himself, afterwards converted; this inscription hard by their tomb, completed the monuments of that catacomb wherein Christian art had multiplied its richest teachings.

To the memory of Saints Marcellinus and Peter, is joined in the Liturgy of to-day, the name of a holy Bishop and Martyr, formerly well known to the Faithful. If the Acts of his life that have reached us, are not free from all reproach in a critical point of view, the favours obtained by the intercession of this Saint *Erasmus* or *Elmo*, wafted his name over the whole of Christendom, as is attested by the numberless forms this name assumed, in various countries of the West during the Middle Ages. He holds a place in the group of Saints styled *auxiliatores* or *Helpers*, whose *cultus* is wide spread in Germany and Italy more particularly. Mariners look upon him as their patron, because of a certain miraculous voyage related in his life; one of the tortures to which he was subjected during his Martyrdom, has made him be invoked for the cholic. Nor should we forget to mention here, how great a veneration Saint Benedict, the Patriarch of Western Monks, had for Saint Erasmus; when he quitted the Campagna for his solitude on the banks of the Anio, he marked his principal station between Subiaco and Monte Cassino, by building a church and monastery, at Veroli, under the invocation of this holy

Martyr; another was dedicated by him in Rome likewise, to St. Erasmus.

Let us now read the few lines devoted by the Church to the memory of our three Saints.

Petrus, exorcista, Diocletiano imperatore, Romæ a Sereno iudice propter christianæ fidei confessionem missus in carcerem, Paulinam Artemii, qui carceri præerat, filiam a dæmone agitatum liberavit. Quo facto et parentes puellæ cum tota familia et vicinos, qui ad rei novitatem concurrerant, Jesu Christo conciliatos ad Marcellinum presbyterum adduxit, a quo omnes baptizati sunt. Quod ubi rescivit Serenus, Petrum et Marcellinum ad se vocatos asperius objurgat et ad verborum acerbiteriam minas ac terrores adjungit, nisi Christo renuntient. Cui cum Marcellinus christiana libertate responderet, pugnis contusum et a Petro sejunctum, nudum includit in carcerem stratum vitri fragmentis, sine cibo ac sine lumine. Petrum item constringi imperat arctissimis vinculis. Sed cum utrique ex tormentis fides et animus cresceret, constanti confessione et abscisso capite, illustre testimonium Jesu Christo derunt.

Peter, an Exorcist, was cast into prison at Rome, under the Emperor Diocletian, by the Judge Serenus, because he confessed the Christian faith. He there set free Paulina, the daughter of Artemius, the keeper of the prison, from an evil spirit which tormented her. Upon this, Artemius and his wife and all their house, with their neighbours who had run together to see the strange thing, would fain be attached unto the service of Jesus Christ. Peter therefore brought them to Marcellinus, the Priest, who baptised them all. When Serenus heard of it, he called Peter and Marcellinus before him, and sharply rebuked them, adding to his bitter words, threats and terrors, unless they would deny Christ. Marcellinus answered him with Christian boldness, whereupon he caused him to be buffeted, separated him from Peter, and shut him up naked, in a prison strewn with broken glass, without either food or light. Peter also he straitly confined. But when both of them were found but to increase in faith and courage, in their bonds, they were beheaded, unshaken in their testimony, and confessing Jesus Christ gloriously, by their blood.

Erasmus Bishop was, in Campania, under the empire of Diocletian and Maximian, beaten with clubs and whips loaded with lead, and afterwards plunged into resin, sulphur, melted lead, boiling pitch, wax also and oil. From all this, he came forth whole and sound; which wonder converted many to believe in Christ. He was remanded again to prison, and straitly bound in iron fetters. But from these he was wondrously delivered by an Angel. At last, being taken to Formi, Maximian caused him to be subjected to divers torments, and, in the end, being clad in a coat of red-hot brass, the power of God made him be more than conqueror in all these things also. Afterwards, having converted to the faith and confirmed many therein, he obtained the palm of a glorious martyrdom.

Erasmus, episcopus imperatoribus Diocletiano et Maximiano, in Campania plumbatis et fustibus cæsus, resina quoque, sulphure, plumbo liquefacto et ferventipice, cera oleoque perfusus, inde tamen integer et inviolatus evasit. Quo miraculo multi se ad Christi fidem converterunt. Verum is, iterum detrusus in carcerem, constrictus ferreis gravissimisque vinculis, inde ab angelo mirabiliter ereptus est. Deinde Formiis a Maximiano variis affectus suppliciiis, tunicaque ærea candenti indutus, illa etiam tormenta divina virtute superavit. Denique, plurimis et in fide confirmatis et ad fidem conversis, insignem martyrii palmam adeptus est.

You three holy Martyrs did all confess Jesus Christ, in the midst of the most terrific storm ever raised by the demon against the Church. Though all three in different grades of the hierarchy, you were alike guides of the Christian people, drawing them by thousands, in your train, into the arena of martyrdom, and by still more numerous conversions, filling up the void made in earth's chosen band, by the departure of your victorious companions to heaven. Wherefore, the Church, this day, joins her grateful homage, here below, with the silvery shouts of glad congratulation that ring through the Church triumphant. Be ye propitious, as of yore, in alleviating the

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ills that overwhelm mankind in this vale of tears. The excess of man's misery, is that he seems to have forgotten how to call on such powerful protectors, in his hour of need. Revive your memory, in our midst, by new benefits to our race.

As thou, O Erasmus, wast formerly protected by heaven, do thou now, in thy turn, succour those who are a prey to the tempest-tossed sea. In thy last hour of bitter anguish, thou didst suffer thine executioners to tear thy very bowels; lend then a kindly aid to such as call upon thy name when racked by pains which bear some resemblance, though but faint, to what thou didst endure for Christ.

Peter and Marcellinus, linked one to another both in toil and in glory, cast gentle eyes upon us: one glance of yours would make all hell to tremble,—would drive far from us its darksome cohorts. But how much is your aid needed in society at large,—in the whole visible world! The foe you did so mightily thrust backwards into the fiery pit, is once more master. Alas! have we come to the time, in which again taking up war against the Saints, it shall be granted him to overcome them?¹ Scarce does he even hide himself, now-a-days. Not only does he lead the world by a thousand springs ostensibly put in his hands by *Societies* formerly *Secret*; but he may be seen trying to push his way into gatherings of all sorts, into the very bosom of homes, as a family guest, as a comrade in diversion or in business, with table-turning and all those processes for divination such as Tertullian denounced in your early day.² The expulsion of demons by Christianity had been so absolute that up to more recent times, such fatal practices had fallen into utter oblivion amongst us. If at first, in Christian families, the warning voice of the Pastors

¹ Apoc. xiii. 7.

² Apol. xxiii.

of God's Church has prevailed over the incitements of an unhealthy curiosity, still a sect has since been formed, in which Satan is sole guide and oracle. The *Spiritists*, as they are called, in concert with free-masonry, are preparing the way for the final invasion of the exterior world, by infernal bands. Antichrist, with his usurped power and vain *prestige*, will be but the common product of political *lodges* and of this sect wherein the task is proposed of bringing back, under a new form, the ancient *mysteries* of paganism. Valiant Soldiers of the Church, make us, we beseech you, worthy of our forefathers. If the Christian army must needs decrease in numbers, let faith all the more wax strong therein; let courage neither lack nor go astray; may its ranks be seen facing the foe, at that last hour in which the Lord Jesus will slay, with the breath of His Mouth, the *man of sin*,¹ and plunge once again and for ever, the whole of Satan's crew, down into the lowest depths of the bottomless pit.

¹ 2 Thess. ii. 8.

JUNE 3.
SAINT CLOTILDE,
QUEEN OF THE FRANKS.

AT this Season, in which the Office of the Time is leading us to consider the early developments of Holy Church, Eternal Wisdom so arranges, now as ever, that the Feasts of the Saints should complete the teachings of the movable Cycle. The Paraclete, who has but just come down upon us, is *to fill the whole earth*; ¹ the Man-God has sent Him expressly to win over the whole earth and to secure all time, to His Church. Now, it is by subjecting kingdoms to the faith, that He is to form Christ's Empire; it is by working so that the Church may assimilate all nations to herself, that He gives growth and continuance to the Bride. See therefore, how at this season wherein He has but just taken possession of the world anew, His co-operators in this His work of conquest, shine out on every side, in the heavens of the holy Liturgy. But the *West*, more than all the rest, concurs in forming the magnificent constellation that is mingling its radiant splendour, with the Pentecostal fires. Indeed, what could better show the Omnipotence of the Spirit of Christ, than the establishment of this *Latin* christendom, in these distant lands of the West?

¹ Wisd. i. 7.

What Star is this rising to-day in such silvery beauty on the land of the Franks? The city of Lyons, prepared by the blood of martyrs for this her second glory, saw this new light make growth in her midst; across a distance of three centuries, these rays are blended with those of Blandina.* Like Blandina too, *Clotilde* is a *mother*; and the maternity of a slave, giving birth in her spotless virginity to Gaulish Martyrs, had already prepared the birth of the Franks to Christ. Clotilde had not, like Blandina, to shed her blood; but other pangs cruelly wrung her breast whilst she was yet so young, and served to mature her soul for the grand destinies reserved by God, for the privileged children of sorrow. The violent death of her father, Chilperic, dethroned by a fratricide usurper, the sight of her brothers massacred, and of her mother drowned in the Rhone, her long captivity in the Arian court of the murderer who brought heresy with him, to the throne of the Burgundians, developed in her the same heroism that had upheld Blandina in the amphitheatre, amidst the anguish of her spiritual childbirth,—a heroism that would make this niece of Gondebaud, become likewise the *mother* of a whole nation, to Christ. Let us then unite these two names in one common homage, and, prostrate at the Feet of the Eternal Father *from Whom descendeth all paternity on earth and in heaven*,¹ let us adore these Ways of His, all filled with tenderness and love, in our regard.

God drew the visible universe out of nothingness, solely to manifest his goodness. So, in like manner, has He willed that man, coming from His hands, without power as yet to recognise his Creator, should

* *Note of the Translator.* The remarks here made on Saint Blandina bear on the feast observed in France on June 2nd. See page 71, note,

¹ Eph. iii. 15,

recognise, at least, a Mother's tender love, the first sensible ray, as it were, of Infinite Love. Irresistible is this ray, sublime in its gentleness, exquisite in its purity, giving to the Mother a facility, belonging only to *her*, to complete in the soul of her child, the entire reproduction of the Divine Ideal that is to be impressed upon him. Now this she does by *education*. To-day's feast reveals how yet more sublime, more potent, more extensive, is maternity in the order of *grace*, than it is in that of *nature*. For, when God, coming down amongst us, was pleased to take Flesh of a Daughter of Adam, maternity was raised in *Her* to the extreme limit that separates the endowments of a simple creature, from the divine attributes. Thus rising above the heavens, maternity at the same time embraced the world, bringing all mankind together into close union, without distinction of nation or family, in the one filiation of that Virgin-Mother. The new Adam, the perfect model of our race, and our *first-born*,¹ willed to have us for His brethren in all fulness, brethren in *Mary* as in *God*.² The Mother of God was then proclaimed *Mother of men*, on Calvary; from the summit of the Cross, the Man-God replaced upon the brow of *Mary* that diadem of *Eve*, broken by the fall, beside the fatal tree. Constituted sole *Mother of the living*, by this noble investiture,³ *our Lady* entered once again, into communication with the privileges of the Father, *our Father who is in Heaven*. Not only was she by nature, like Him, Mother of His Son; but, just as all *paternity* flows down here below from the Eternal Father, and borrows thence supereminent dignity; so too, all *maternity* was naught, from that moment, but an out-flow of *Mary's*, and that in the truest sense;—yea, a delegation of her love, and a communication

¹ Rom. viii. 29; Heb. ii. 11-12.

² Matth i. 25; Heb. i. 6.

³ Gen. iii. St. Jahn, xix. 26-27.

of her august privilege whereby she brings forth men unto God, whose sons they are to be.

Good reason, therefore, have Christian Mothers to glory in their maternity, for in that does their greatness consist; their dignity has increased to a degree, through Mary, that nature could never have dreamed of. But, at the same time, under the ægis of Mary, not less real is the Maternity of holy Virgins, not only in God's eyes, but often manifested to their own: the wife too, prepared by a special call from God, and by suffering, is sometimes like Clotilde, endowed with a fecundity of a spiritual order, a thousand times more prolific than that of earth. Happy the fruits of this supernatural Maternity, which under the favour of Mary is fraught with so much greatness! happy the nations on whom by divine munificence a *Mother* has been bestowed!

History tells how the founders of Empires have ever had the terrible prerogative of impressing upon nations the distinctive character, disastrous or beneficial, which, through length of ages, continues to be theirs. How often does not that want of counterpoise to the preponderance of power, make itself only too evident, in the impetus given rather to destroy than to build up! And wherefore? Because ancient Empires never had a *Mother*; for, this noble title cannot be applied to those women who, under the name of heroines, have transmitted their names to posterity, merely inasmuch as they rivalled the ambition and pomp of conquerors. To Christian times was it reserved, to behold introduced into a people's life, this element of *Maternity*, more salutary, more efficacious in its humble gentleness, than that which springs from the talents or vices, from the power or genius of their first princes.

Time was needed to subdue the savage instincts of the warriors of Clovis, and to fit his sword to the noble destiny that awaited it, in the hand of a

Charlemagne, or of a St. Louis. With good reason has it been said that the honour of this labour is due to the Bishops and the monks. But to be more accurate and to prove a deeper insight of the ways used by Divine Providence, it were well, perhaps, to pass less lightly over, the *woman's part*, for such indeed there was, in the work of conversion and of education, which made the Frankish nation become the *eldest son of the Church*. Clotilde it was, who led the Franks to the Baptistery of Rheims, and presented to Remigius, the proud Sicambrian transformed, far less by the exhortations of the holy bishop, than by the force of prayer, the prayer of that strong woman elected by God to bear away this rich spoil, from the camp of hell. What manly energy, what devotedness to God, are displayed in every measure taken by this noble daughter of the Burgundians' dethroned king. Whilst held beneath the suspicious eye of the usurper, the murderer of her family, she awaits in the silence of prayer and in the exercise of charity, Heaven's appointed hour. When, at last, the moment comes, taking counsel of none save the Holy Ghost and her own heart, how nobly does she dart forward to conquer unto Christ her betrothed, though yet a stranger to her, out-doing in valour, in this instance, all the warriors of her escort! *Strength and beauty*,¹ were indeed *her covering*, her adornment on her bridal day; and the heart of Clovis soon learnt that the conquests reserved to his bride, far out-stripped in importance, the booty he had hitherto seized by force of arms. Clotilde, on the other hand, found her work already prepared on the banks of the Seine. During fifty years Genevieve had been busy, defending Paris against the pagan hordes, and only

¹ Prov. xxxi,

awaiting the baptism of the king of the Franks, in order to open to him the city gates.

Still, when on that Christmas night, Clotilde gave birth to the *eldest son of Holy Church* in Mary's name, the great work was far from being completed; this new-born people had yet, by the slow process of a laborious education to be fashioned into the *most Christian* nation. This chosen one of God and of Our Lady does not fall short of the maternal task. But still what anguish of heart to be endured, what tears yet to be shed over these sons of hers, whose violence, peculiar to the race, seems simply indomitable, and the very exuberance of whose rich nature yields them up to the fury of passions, urging them blindly on, to crimes the most atrocious! Her grandchildren inveigled from her side and caught in the perfidious trap laid for them by their faithless uncles, are massacred. Fratricidal wars carry devastation over the whole of that territory of ancient Gaul, purged by her from paganism and heresy. Finally, another pang, but one of a more glorious kind, seems given as a compensation for the bitterness of intestine strife. Her cherished daughter, Clotilde the younger, dies worn out by ill usage endured for her faith, at the hand of her Arian husband. Surely all this must have shown clearly enough to the queen of the Franks, that if she was chosen by Heaven to be their mother, she was to have all the pangs, as well as the honour that title involves. Thus does Christ ever deal with his own, when they have earned his confidence. Clotilde well understood this: already a widow and deprived by death of the aid of Genevieve likewise, she had long ago retired to Tours, near to the sepulchre of the *Thaumaturgus* of the Gauls. There, in the secret of prayer and in the heroism of her childhood's faith, did she continue, aided by Saint Martin, the preparation of this new people for its

mighty destinies.

An immense work was this, and one to which no single life-time could suffice! But though Clotilde was not to witness the desired transformation accomplished, her life was not to close, until she had pressed to her heart, at Tours, her illustrious daughter-in-law, Radegonde, and having by this last embrace invested her with her own sublime maternity, she sends her to Poitiers, there to continue, at the tomb of St. Hilary, this great work of intercession. Then when at length, Radegonde herself, having ended her task of suffering and love, must likewise quit this earth, Bathilde will presently come forward, consummating the work, in that remarkable seventh century, the period when "the Frank, at last ready for his mission, "is betrothed to Holy Church, and dubbed a Knight "of God."¹

Clotilde, Radegonde, Bathilde, all three of them, *Mothers of France*, bear a striking resemblance to one another. All three are prepared, from the early dawn of life, to the devotedness their grand mission would require, by the like trials, captivity, slavery, and massacre or loss of their own relatives: all three, bring to the throne naught but a dauntless love of Christ, the King, and a desire of seeing Him rule the people; all three, set aside the queenly diadem as soon as may be, in order to be able, prostrate before God in retirement and penitence, to attain more surely the *one* object of their maternal and royal ambition. Heiresses of Abraham, in very deed, they found in *his faith*,² the fecundity which made them to be mothers of those countless multitudes which the soil, watered by their tears, produced for Heaven. Even in these weakened times of ours, there is still a goodly throng ever passing from the land of the

¹ Hist. St. Léger, Introduction.

² Rom. iv. 18; Heb. xi. 11,

Franks to their true home yonder, there to join the happy hands of the combatants of better days. At the sight of this ever increasing group of sons joyously pressing round their thrones, the hearts of Clotilde, Radegonde, and Bathilde, overflowing with love, give utterance in one united cry, to this word of the Prophet: *Who hath begotten these? I was barren and brought not forth, led away, and captive: and who hath brought up these? I was destitute and alone: and these where were they?* Then the Lord answering, saith: *As I live, thou shalt be clothed with all these as with an ornament, and as a bride thou shalt put them about thee. For thy deserts, and thy desolate places, and the land of thy destruction shall now be too narrow by reason of the inhabitants. The children of thy barrenness shall still say in thine ear: the place is too strait for me, make me more room to dwell in. And kings shall be thy nursing fathers, and queens thy nurses. And thou shalt know that I am the Lord, for they shall not be confounded that wait for him.*¹

But it is time to listen to the Liturgical account of Saint Clotilde's life.

Clotilde, daughter of king Chilperic, after the murder of her parents was brought up by her uncle Gondebaud, king of Burgundy, who gave her in marriage to Clovis still a pagan. Having brought forth her first-born son, she had him baptised, a thing rather tolerated by Clovis than consented to. The child to whom was given the name of Ingomer, chancing to die whilst still wearing the white robe of bap-

Clotildis, Ohilperici regis filia, post parentum necem a patruo Gundobaldo Burgundiorum rege educata, Clodovæo adhuc ethnico ab ipso Gundobaldo in conjugem tradita est. Quæ cum primogenitum peperisset, eum, tolerante magis quam approbante Clodovæo, baptizari jussit. Cum autem infantis, cui nomen impositum fuerat Ingomeres, in albis extincti mortem ægre ferret Clodo-

¹ Is. xlix. 18—23.

væus ac baptismo imputaret, graviter Clotildem objurgavit, asserens deos patrios, ob contemptum numinis sui iratos, sibi filium eripuisse. At illa : Deo, inquit, omnipotenti Creatori omnium, gratias ago, qui me non usquequaque judicavit indignam ut de utero meo genitum regno suo dignaretur adscire.

Alterum filium regina cum genuisset, hunc quoque baptizari voluit, et appellatus est Clodomeres. Qui cum ægrotare cœpisset, affirmante rege fore ut idem ei quod fratre contingeret, matris precibus convaluit. At Regina non cessabat hortari virum, ut abjecta idololatria unum ac trinum Deum coleret. Sed ille superstitioni Francorum adhæsit, donec in expeditione Alamannica, inclinatam cernens suorum aciem, monitorum conjugis memor, auxilio Christi implorato, de hostibus triumphavit. Cui apud Remos læta uxor occurrens, ubi ordinem rei gestæ cognovit, advocavit sanctum Remigium, a quo Clodovæus, fidem edoctus, baptizatus est, et chrismate sacro inunctus.

Post mortem Clodovæi, Turonos adiit Clotildis ; ibi-

tism, Clovis bitterly complained to Clotilde, attributing the death of his son to the vengeance of the gods of his fathers, irritated at this contempt offered to their divinity. But Clotilde said : "I give thanks to "the Almighty Creator of all "things, that he hath not "judged me unworthy to give "birth to a son whom he hath "deigned to admit to share "his kingdom."

Having brought forth a second son, she wished that he likewise should be baptised, and the name of Clodomir was given to him. The child having fallen ill, the king declared that the fate of the brother was to befall this son also ; but he was contrariwise, cured by his mother's prayers. The Queen continued to exhort her husband to reject idolatry and to adore the One God in three Persons ; Clovis, however, persisted in the superstitions of the Franks, until at length, being on an expedition against the Alamani, and one day seeing his army waver, he remembered the counsels of Clotilde, and implored the help of Christ, who thereupon granted him victory. Clotilde filled with joy came to meet him, as far as Rheims, having learned how all had happened. Saint Remigius, at her request, instructed Clovis in the faith, and baptised him, anointing him likewise with the sacred chrism.

After the death of Clovis, Clotilde settled herself at

Tours, where she passed the rest of her life at the tomb of Saint Martin, giving herself up to watching, alms, and other works of piety, exercising her munificence upon churches and monasteries. Clodomir having been killed in the war of Burgundy, she brought up her grandchildren herself, namely Theobald, Gontaire, and Clodoald. At last, full of days, she gave up her soul to God, at Tours, and her body was transferred to Paris, escorted by choirs chanting Psalms. Her sons, the kings Childebert and Clotaire, buried her beside Clovis, in the sanctuary of the Basilica of St. Peter, since called by the name of St. Genevieve.

The glory of miracles illustrating the tomb of this holy queen, at an early date her body was taken up to be honoured, and was placed in a shrine. Whenever the city of Paris suffered any calamity, it was the custom in ancient times, to carry the body in procession, with every demonstration of piety. At the end of the eighteenth Century, the impious having seized upon the government, the relics of saints being likewise profaned all over France, by sacrilegious fury, the bones, nevertheless, of this blessed queen, thanks to the admirable providence of God, were secreted by some pious persons. Peace being, later on, restored to the Church, the holy relics were placed in a new shrine, and de-

que ad sepulchrum sancti Martini summa pietate reliquum vitæ exegit: pernox in vigiliis, eleemosynis aliisque piis operibus intenta, munifica erga ecclesias et monasteria. Clodomeris in bello Burgundico occisi filios, nepotes suos, Theobaldum, Guntarium et Clodoaldum apud se educavit. Tandem plena dierum, Turonis migravit ad Dominum: et Parisios inter psallentium choros translata, sepulta est a filiis Childeberto et Clotario regibus, ad latus Clodovæi, in sacrario basilicæ sancti Petri, quæ postea sanctæ Genovefæ nomine appellata est.

Ad ejus tumultum coruscantibus miraculis sanctæ reginæ corpus, jam pridem elevatum, in hierotheca honorifice repositum fuit. Quoties autem urbs regia aliquo discrimine pulsaretur, ex avito more publicis in supplicationibus pio apparatu perferebatur. Exeunte vero octavo decimo sæculo cum impii sumpsissent principatum, et Sanctorum exuvie undique per Gallias sacrilego furore conculcarentur: ossa beatæ reginæ, mira Dei providentia, piorum manibus subtracta sunt. Pace tandem Ecclesiæ restituta, sacræ reliquiæ in nova theca repositæ fuerunt, et in ecclesia sanctorum Lupi et Ægidii, urbis Parisiensis, collocatæ, ubi nunc hono-

rice coluntur.

posited in the Church of Saints Leu-et-Gilles at Paris, where they are honoured with fervent worship.

Great is thy glory on earth and in heaven, O Clotilde, Mother of nations! Not only hast thou given to Holy Church that people of France, surnamed *the most Christian*; but our own England and Spain also, claim their descent from thee, (in the pedigree of *Faith*, that is) by Bertha and Ingonda, thy noble grand-daughters. Ingonda, more fortunate than thy daughter Clotilde, succeeded, by the help of Saint Leander of Seville, in bringing back to the true faith, her husband Hermenegilde, and even leading him to the crown of martyrdom. Bertha, queen of our own fair Kent, welcomed Augustine to our Saxon shores, and, through her influence, was our royal Ethelbert brought from the darkness of paganism, even unto baptism and the aureola of sanctity: realising thus that word of the Apostle, that *the unbelieving husband is sanctified by the believing wife*.¹ Since those early days, in how many other parts of Europe, and on how many other more distant shores, have not the sons of thine own nation, that nation of which thou wast mother, propagated that light of faith which they received of thee: whether brandishing the sword in defence of the *right* which belongs to holy Church, the bride of the Man-God, to teach freely and everywhere, the Word of Truth; or whether, becoming themselves missionaries and Apostles, carrying the same to infidel nations, far beyond reach of any possible protection, and at the expense of their sweat and of their blood? Happy thou, to be first in bringing forth unto Christ, the King, a nation pure from every stain of heresy and vowed to holy Church

¹ I Cor. vii. 14.

from the first moment of her new birth ! Rightly indeed the Church of *Sainte-Marie* at Rheims, was the one selected, on that Christmas Day of the year 496, for this birth unto God of the Frankish nation ; wherein Our Lady in a proportionate manner, gave thee to share her own Motherhood of our race.

There especially lies our motive of confidence in recurring to thee, O Clotilde, in our intercessory prayer this day. Alas ! how many of thy sons are far from being what they should be, having such a Mother as thou ! But when Our Lady gave thee a share in her own maternal rights, she necessarily, at the same moment, communicated to thee also her own tender compassion, for beguiled children deaf to their Mother's voice. Take pity on these unfortunate sons, led so very far astray, by *strange doctrines*.¹ The Christian Monarchy founded by thee is no more. Thou didst build it upon the recognised *rights of God* in his Christ and in the Vicar of his Christ. Princes with short-sighted views of self-interest, traitors to the mission they had received to maintain thy work, imagined they were performing marvels, when they allowed maxims to be spread in thy France, proclaiming the independence of *civil power* in respect of that of Holy Church ; and now by a just retribution, *society* has proclaimed its independence in respect of Princes ! But at the same time, the infatuated populace has really no other idea but that of being its own sovereign, and intoxicated by this false liberty which it dreams to have acquired, it goes so far as to condemn even the supreme dominion of the Creator himself. The *rights of man* have usurped the rights of God, as the basis of social compact, a new fangled gospel, that France, now in misled proselytism, is fain to carry over the whole world in place of the true Gospel so loved of yore !

¹ Heb. xiii. 9.

In that unhappy country poisoned by a lying philosophy, such is the excess of delirium, that many who deplore the apostasy of the mass of the population, and wish to remain themselves Christians, imagine they can do so, whilst at the same time, maintaining the destructive principle of *Liberalism*, the very essence of revolution. Let Christ have Heaven and Souls, say they, but let man have earth, together with full right of governing it as he thinks best or as suits him best. Whilst they fall on their adoring knees before the Divinity of our Lord Jesus, in the sanctuary of their own conscience, they search the Scriptures and are too blind to see there expressed, how the Man-God is and must be *King of the whole earth*. In learned theses, they inform us that they have probed the very depths of history, and find therein nothing that can contradict their arguments. If indeed they must admit that the government of a Clovis or a Charlemagne, or a Saint Louis, do not correspond in everything to their political axioms, we must, they say, make allowances for those primitive ages : a nation cannot be expected to come in a day, to the perfect age attained at last by the *law of progress* ! Alas ! have pity, O dear Mother of France, on the ravings of these poor sons of thine ! Arouse once more, in that noble land, the faith of the Franks ! Oh ! may the God of Clotilde, the Lord of hosts, the King of nations, show himself once more, leading on thy sons to victory, in the name that won for Clovis the field of Tolbiac : JESUS CHRIST !

JUNE 4.

SAINT FRANCIS CARACCILO,
CONFESSOR.

THE good things brought unto this world by the Divine Spirit, continue to be revealed in the holy Liturgy. Francis Caracciolo is given to us, this day, as another type of the sublime fecundity produced on earth by Christianity. Now, *Faith* is the principle of this supernatural fecundity in the Saints, just as it was in Abraham, the *Father of all believers*; it brings forth unto the Church, isolated members or entire nations alike: from it too proceed the multitudinous families of Religious Orders, who, in their fidelity in following the divers tracks traced out for them by their founders, are the chief portion of that royal and varied adornment wherewith the Bride is resplendently bedecked, at the right hand of her Divine Spouse. This is the very thought expressed by the Sovereign Pontiff, Pius VII, on the day of the canonisation of our Saint, wishing, as he said, "to right the judgment of such as may, perhaps, have appreciated the religious life at a low rate, according to the vain deceits of a worldly point of view, and not according to the just measure of the knowledge of Jesus Christ." ¹

That century of universal ruin, in which the voice of

¹ Homil. in Canoniz.

Christ's Vicar was raised addressing the whole world, on this solemn occasion, resembled, but in still darker hue, the calamitous age of the pretended *Reform*, in which Francis, like so many others, had proved by his works and by his life the indefectibility of the Church's *Holiness*. Let us listen once more to the words of the same Pontiff: "The Bride of Christ, the Church, is now become accustomed to pursue her pilgrim career, amidst persecutions from men, and consolations from God. Through the saints raised up, in all ages, by his almighty hand, God fulfils his promise; making her ever to be a city seated on a mountain, a beacon, the clear light of which must needs reach the eyes of all who do not, through prejudice, voluntarily shut their eyes, not to see. The while her enemies band together, vainly plotting her destruction, saying: *when will she die? when will her name perish?* crowned with ever increasing splendour by the new warriors she sends as victors to heaven, the Church remaineth ever glorious, ever declaring unto all coming generations, the might of the Lord's strong Arm.¹

The sixteenth century heard at its birth, the most terrific blasphemy ever uttered against the Bride of the Son of God; that, whereby she was named the *harlot of Babylon*. Yet did she, all spotless Queen, in the very teeth of heresy impotent to produce one real virtue upon earth, prove herself to be the legitimate Bride, by reason of her admirable efflorescence in new Orders, sprung from her bosom in but a few years' space, and ready to meet the exigencies of the novel situation, created by Luther's revolt. The return of ancient Orders to their primitive fervour, the establishment of the Society of Jesus, of the Theatines, of the Brothers of Saint John of God, of the

¹ Homil. in Canoniz.

Oratory of St. Philip Neri, of the Clerks Regular of St. Jerome Emilian, and those of St. Camillus de Lellis,—sufficed not to the Divine Spirit. As though on purpose to mark the superabundant fruitfulness of the Bride, He raised up, at the close of the same century, another religious family, the special characteristic of which, was to be the organisation of mortification and continual prayer amongst its members, by the incessant use of Christian penance and by the perpetual adoration of the Most Holy Sacrament. Sixtus V. received with joy these new recruits for the great campaign. To distinguish them from all other Orders of *Clerks Regular*, and as a proof of his specially paternal affection, the illustrious Pontiff, himself a *Friar Minor*, embodied a title so dear to his own heart, in that which he assigned to these newcomers, calling them, *The Minor Clerks Regular*. With a like view of approximation to the Seraphic Order, our Saint of to-day, the first General of this Institute, changed his name Ascanius for that of Francis.

It seemed as though Heaven too would weld together the patriarch of Assisi and Francis Caracciolo, by giving to each the same span of life, namely, forty four years. The founder of the Minor Clerks Regular (like his glorious predecessor and patron), was one of those men of whom Holy Scripture says, that *having lived a short space they fulfilled a long time*.¹ Numerous prodigies revealed, during his life-time, the virtues which his humility would fain have concealed. Scarce had his soul left this earth, and his body been interred, than crowds flocked to the tomb, where the constant voice of miracles bore witness to the high favour with God, enjoyed by him whose mortal remains therein reposed.

¹ Wisd. iv. 13.

But solely to the sovereign authority constituted by Jesus Christ in the Church, is it reserved to pronounce authentically upon the sanctity of any, even the most illustrious, of her dead. As long as the judgment of the Supreme Pontiff has formulated nothing, private devotion is quite free to testify gratitude or confidence, in regard to the Departed worthy thereof. But all such demonstrations as, more or less, resemble public *cultus*, are prohibited by a rigorous and wise law of the Church. Unfortunately, certain imprudences, contrary to this law formulated in the celebrated Decrees of Urban VIII, drew down, twenty years after the death of our Saint, all the severity of the Inquisition, upon some of his spiritual children, and retarded by a whole century, the introduction of his cause, to the tribunal of the Sacred Congregation of Rites. It was necessary, that the witnesses of the abuses which had incurred the law, should first disappear from the scene; but, consequently, the witnesses of the holy life of Francis had likewise disappeared. Being, therefore, obliged to recur to mere *auricular* testimony, in her pronouncing of judgment on the heroic virtues practised by him, Rome now exacted from *ocular* witnesses, the proof of four, instead of the usual two, miracles required in a process of Beatification.

It would be out of place here, for us to show how these precautions and delays, which demonstrate the prudence of Holy Church in these matters, at last ended in making the sanctity of Francis shine forth all the more strikingly. Let us now turn to the narrative of his life.

Franciscus, dictus antea Ascanius, ex nobili familia Caracciolo in oppido Sanctæ Mariæ de Villa in Aprutio ortus, a primis annis eximio

Francis, formerly called Ascanius, was of the noble family of Caracciolo. He was born in the town of Santa Maria della Villa in the Abruzzi. From his

earliest years, he showed great marks of piety. When he was a young man, he had a severe illness, and on his recovery determined to serve God and to give himself up to the service of his neighbour. He betook himself to Naples, where he was ordained priest, enrolled himself in a devout confraternity, and gave himself up to contemplation and the gaining of souls to God, in which work he showed himself an unwearied comforter to such persons as were condemned to death. It came to pass that those two great servants of God, John Augustine Adorno and Fabricius Caracciolo, wrote a letter to a certain person, wherein they exhorted him to share in the foundation of a new religious Institute. This letter came, by mistake, to be delivered to Francis Caracciolo. The newness of the idea, and the strange ways of God's Providence took possession of his mind, and he joyfully added himself to their company. They withdrew themselves to the solitude of the Camaldolese, and there concerted the rules of the new Order. Thence they went to Rome, and obtained the confirmation of their work from Sixtus V, who wished that they should be called Minor Clerks Regular, since they added to the three accustomed vows, a fourth binding themselves not to seek preferment in the Church.

Having made his solemn

enituit pietatis cultu. Adolescens, graviter ægrotans, statuit sese prorsus Dei, proximique mancipare servitio. Neapolim profectus, sacerdotio initiatus, sacroque adscriptus sodalitie, contemplationi, lucrandisque animabus se totum devovit, ac extremo supplicio damnatis hortatorem se præbuit assiduū. Contigit autem ut epistolium alteri destinatum, ei per errorem redderetur; quo a piissimis viris Joanne Augustino Adorno et Fabricio Caracciolo ad novi religiosi instituti fundationem vocabatur. Rei novitate captus et divinæ voluntatis demiratus consilia, alacri animo sese illis adjunxit. Conditis autem in Camaldulensium eremo, quo secesserant, novi ordinis legibus, inde Romam simul profecti, confirmationem a Sixto Quinto impetrarunt, qui eosdem Clericos regulares minores appellari voluit, addito ad tria consueta altero de non ambiendis dignitatibus voto.

Solemni emissa professi-

one, ob singularem ejus in divum Franciscum Assisinatem cultum Francisci nomen assumpsit. Adorno biennio post vita functo, ipse toti religioni quamquam invitatus præficitur: quo in munere virtutum omnium præclara præbuit exempla. Instituti amplificandi studiosissimus, id assiduis orationibus, lacrymis et jugi corporis maceratione, enixe a Deo postulabat. Quamobrem tertio in Hispaniam se contulit peregrini habitu indutus, victumque ostiatim mendicans. In itinere asperima quæque perpessus, Omnipotentis auxilium mirum in modum expertus, navim, quam conscenderat, ab imminente naufragio orationis præsidio servavit incolumem. Ut in regnis illis voti compos fieret, plurimum laboravit, sed ejus sanctitatis fama prælucente, amplissimaque Catholicorum regum Philippi Secundi et Philippi Tertii munificentia, adversariorum conatibus singulari animi fortitudine superatis, plura sui Ordinis domicilia fundavit: quod pari eventu per Italiam præstitit.

Humilitate adeo excelluit ut, Romam veniens, in pauperum hospitio receptus, se leproso sociaverit, et ecclesiasticas dignitates a Paulo Quinto sibi oblatas constan-

profession, Ascanius Caracciolo, moved by the special love and devotion he had to the holy Francis of Assisi, took the name of Francis. After two years, John Adorno departed this life, and Francis, against his own will, was made head of the Order: in which office he gave a brilliant example of all virtues. Devoted to the prosperity of the Institute, he earnestly sought the blessing of God upon it, by assiduous prayer, tears, and constant maceration of his body. In this work, he thrice travelled to Spain in the guise of a pilgrim, and begging his bread from door to door. In these journeys he suffered very great hardships, and was wonderfully helped by the Almighty, especially in this instance: the ship in which he was, being nigh perishing, he saved it by his prayers from shipwreck, without hurt. He had to toil hard, in these countries to attain his wishes; but through the noble generosity of the most Catholic Kings Philip II. and Philip III, he overcame with his fortitude of soul, the opposition of all that withstood him, and founded several houses of his Order, which he eventually did in Italy, likewise.

He so excelled in humility, that when he came to Rome, he betook himself to an almshouse, and there chose to be associated to a leper: moreover he firmly refused all the divers

ecclesiastical dignities offered to him by Paul V. He preserved his virginity unspotted, and when certain shameless women set themselves to attack his chastity, he took the occasion to gain over their souls to Christ. Towards the most divine Mystery of the Eucharist he was drawn with burning tenderness of love, and would pass almost whole nights without sleep, in adoration of the same. This holy custom he established in his Order, to be kept up therein for ever, as the tessera, or the peculiar mark thereof. He was a zealous propagator of the cultus of the Virgin Mother of God. He was all aflame with the love of his neighbours. He was gifted with prophecy and the discerning of spirits. In the forty-fourth year of his age, whilst he was continuing long at prayer, in the Holy House of Loretto, it was made known to him that the end of his earthly life was at hand. He straightway took his road to the Abruzzi and was there seized with a mortal fever, at the house of the disciples of Saint Philip Neri, in the town of Agnone. He received with great devotion the Sacraments of the Church, and upon the day preceding the Nones of June, in the year sixteen hundred and eight, it being the eve of the Feast of Corpus Christi, he most calmly fell asleep in the Lord. His sacred body was carried to Naples, and there honourably

tissime recusaverit. Illibatam perpetuo servavit virginitatem, effrontesque mulieres ejus castimoniam insidiantes Christo lucrificet. Erga divinissimum Eucharistiae mysterium ardenti aestuans amore, noctes pene integras in ejus adoratione insonnes ducebat: quod pium exercitium, veluti sui Ordinis tesseram, in eo perpetuo servandum constituit. Deiparae Virginis cultum impense fovit. In proximum eximia exarsit caritate. Prophetiae dono et cordium scrutatione ditatus fuit. Quadragesimum quartum aetatis suae annum agens, dum in sacra Laurentana aede in oratione persisteret, sibi vitae finem imminere cognovit. Aprutium statim deflexit, et in oppido Agnoni apud alumnos sancti Philippi Neri lethali febri correptus, Sacramentis Ecclesiae devotissime susceptis, pridie Nonas Junii anni millesimi sexcentissimi octavi, in pervigilio festi Corporis Christi, placidissime obdormivit in Domino. Sacrum ejus corpus Neapolim delatum, in ecclesia Sanctae Mariae Majoris, ubi prima sui Ordinis jecerat fundamenta, honorifice conditum fuit. Eum postea miraculis clarum Clemens Decimusquartus Pontifex Maximus solemniter inter Beatos, Pius vero Septimus Pontifex Maximus novis

fulgentem signis, anno millesimo octingentesimo septimo Sanctorum albo adscripsit.

buried in the Church of Saint Mary the Greater, where he had laid the first foundations of his Order. As he became distinguished for miracles, Pope Clement XIV. enrolled his name, with solemn pomp, amongst those of the Blessed, and Pope Pius VII., in the year eighteen hundred and seven, finding his mighty prodigies continue, added it to the list of Saints.

Well was thy love for the divine Sacrament of the Altar, rewarded, O Francis; thou hadst the glory of being called to the banquet of our eternal home, at the very hour when the Church on earth was chanting the praises of the sacred Victim, at the first Vespers of the great festival, that year by year hails this Mystery of mysteries. Thine own feast day occurring, as it ever does, close to this solemnity of Corpus Christi, continues still to invite us men, as thou wast wont to do in life, to come and peer in adoration into the depths of this Mystery of Love. The mysterious harmony of the cycle is all disposed by divine Wisdom, seeing that his sweet Providence fixes the season, at which each saint is summoned to receive the crown of bliss; thus the post of honour earned by thee, is in the sanctuary itself close to the divine Host upon our altars.

*The zeal of thy house hath eaten me up:*¹ this was thy heart's cry upon earth. These words, less those of David than of the Man-God himself,² did indeed fill thine heart to overflowing, so that, after thy death, they were found engraven on the lifeless flesh of thy heart, proving, as it were, what had been the one impetus of its every pulsation and of thy desires. Hence

¹ Ps. lxxviii. 10.

² St. John, ii. 17.

resulted the need thou hadst of continual prayer, as well as that ever correlative ardour of thine for penance, the twofold characteristic of thy religious family, and which thou wouldst fain have seen in the hearts of all. *Prayer* and *penance*; yes, these two alone fix man in his right position before God. Vouchsafe to preserve this precious deposit amidst thy spiritual sons, O Francis; so that by their zeal in propagating the spirit of their Father, they may make it become the treasure also of the entire world.

JUNE 5.

ST. BONIFACE, APOSTLE OF GERMANY.

BISHOP AND MARTYR.

THE Son of Man, proclaimed King in the highest heavens, on his triumphant Ascension-Day, leaves to his Bride on earth, the task of making his sovereign dominion recognised here below : this is her glory. Pentecost gives the signal for the Church's work of conquest ; now does she awake, aroused by the breath of the Holy Ghost ; replenished with this Spirit of Love, she is all eagerness, as he is, to be possessed at once of the whole earth. We have already seen the Franks and the Anglo-Saxons, pledging in her hands, their oath of fealty to Christ, *to whom is given all power on earth and in heaven.*¹ To-day, we see how Winfrid, realises the fair name of Boniface, or *well-doer*, given him by Pope Gregory II. Lo ! he presents himself before us, surrounded by the multitudes he has snatched, at one blow, from paganism and barbarism alike. Thanks to the Apostle of Germany, the hour is nigh, when the Church may constitute in this world, apart the spiritual dominion of souls, an empire more powerful than any that has ever been or is to be.

The Eternal Father draws to his Son,² not men only, but nations ; these are on earth, no less his inheritance, than heaven is for all eternity. Now,

¹ St. Matth. xxviii. 18.² St John, vi. 44.—Ps. ii. 6, 8.

the good pleasure that God takes in the Word made Flesh could never be content with merely seeing nations to come, one here, another there, offering an isolated homage of recognition to his Christ, as their Lord and Master. No; it was the whole world that was promised as his possession, without distinction of nations, without limits, save the confines of the round orb itself:¹ recognised or not, his power is universal. In the case of many, no doubt, the contempt or the ignorance of this regal claim of the Man-God, is to last on throughout ages; for revolt, alas! is always possible and to all. Yet, did it behove the Church to profit, as soon as might be, of her influence over baptised nations, so as to gather them together in one public acknowledgement of the Royalty of Christ, the source of every kingly power. At the Pontiff's side, there seemed to be a fitting place for a mailed chieftain of Christendom,—such an one, that is, as should be but lieutenant of Christ, who alone is Lord of lords and King of kings. Thus would be realised, in all its plenitude, the magnificent principality announced by the Prophets,² for the Son of David.

Such an institution was indeed worthy of the name it was to receive of the *Holy Empire*: in it we have the final result of our glorious Pentecost, as being the consummation of the testimony rendered by the Holy Ghost to Jesus, both as Pontiff and as King.³ In a few days, Leo III. the illustrious Pope called by the Holy Spirit to crown this, His divine work, will proclaim, to the joy of the whole world, the establishment of this new empire beneath the sceptre-sway of the Man-God, in the person of Charlemagne, the representative of the King of kings. This marvellous work was not prepared on a sudden. Vast regions,

¹ Ps. ii. 6, 8.² *Ibid.* lxxi.³ St. John, xv. 26.

destined to form the very nucleus of this future empire, for long centuries knew not so much as the very name of the Lord Jesus ; or, at best, preserved but confused notions of truth, derived from some earlier evangelisation that had been stifled in its birth, by the turmoil of invasions,—a mere mixture of Christian practices and idolatrous superstitions. At length we behold Boniface arise, endued with power from on high,¹ the worthy precursor of Saint Leo III. Born of those “Angel-faced” Angles, by whom ancient Britain was transformed into the “Island of Saints,” he burns to carry into the heart of Germany, whence his ancestors had sprung, the light which first shone upon them, in the land of their conquest.

Thirty years of monastic life, begun in childhood despite the tears and caresses of a tender father, had braced his soul. Matured by this long period of retreat and silence, filled with divine science, and accompanied by the prayers of his cloistered brethren, he could now in all security set forth, to follow the attraction of a divine call. But first and foremost, Rome beholds him at the feet of the Sovereign Pontiff, submitting his plans and prospects to him who is the only source of all “mission” in the Church. Gregory II, in every way worthy of the great Popes that have borne that name, was at that time, watching with apostolic vigilance over the Christian world. Amidst the rocks and shoals of Lombard astuteness and of the heretical infatuation of Leo the Isaurian, his firm and prudent hand was safely guiding the bark of Peter, towards the glorious sovereignty that awaited the Church, in the coming eighth Century. In the humble monk prostrate at his feet, the immortal Pontiff could not but recognise a potent auxiliary sent to him by heaven ; and so, armed with the

¹ Acts, i. 8.

Apostolic benediction, Winfrid, now become *Boniface* feels the powerful attraction of the Holy Spirit, drawing him irresistibly to conquests, of which ancient Rome had never dreamed.

Beyond the Rhine, farther than Roman legions ever penetrated, the Bride of the Man-God now advances into this barbarous land, along pathways tracked for her by Boniface; overturning in her victorious march, the last idols of the false gods, civilising and sanctifying those savage hordes, the scourge of the old world. This Anglo-Saxon, a true son of Saint Benedict, gives to his work a stability that will defy the lapse of ages. Everywhere, monasteries arise, rooting themselves to the very soil, for God's sake; and by force of example and beneficence, fixing around them its various nomad tribes. From the river banks, from the forest depths, instead of cries of war and of vengeance, is wafted the accent of prayer and of praise, to the Most High. Sturm, the beloved disciple of Saint Boniface, presides over these pacific colonisations, far superior to those of pagan Rome, planted though they were by her noblest veterans and manned by the best forces of her Empire.

Lo! another sight: here, where violence has hitherto reigned supreme, in these savage wilds, a novel kind of army is organised, formed of the gentle Brides of Christ. The Spirit of Pentecost, like a mighty wind, has blown over the land of the Angles; and, even as in the Cenacle, holy women had a share in its influence, consecrated Virgins, obedient to the heavenly impulse, have quitted the land of their birth, yea even the monastery that has sheltered them from childhood. Having for a while administered only, at a distance, to Winfrid's needs, and copied out for him, the sacred books in letters of gold; they at length come to join the apostle. Fearlessly have they crossed the sea, and guided by their divine

Spouse, have come to share the labours undertaken here for his glory. Lioba is at their head ; Lioba whose gentle majesty, whose heavenly aspect uplifts the thought from things terrene ; Lioba, who by her knowledge of the scriptures, of the Fathers, and of the sacred Canons, is equal to any of the most celebrated Doctors. But the Holy Ghost has still more richly gifted the soul of Lioba with humility and Christian heroism. Behold the chosen Mother of the German nation ! Germany's scornful daughters, athirst for blood, who on their wedding-day disdained all other gift save a steed, a buckler, and a lance,¹ are to learn from her the true qualities of the *valiant woman*. No more shall they be seen, intoxicated with slaughter, leading back to the field of battle, their vanquished husbands ; but the virtues of the wife and of the mother shall replace in them the fury of the camp ; family life is to be founded on the Germanic soil and therewith, the "Fatherland".

This was the thought of Boniface, when he called to his aid Lioba, Walburga, and their companions. Worn out with toil, but still more with the incessant wear and fret of petty jealousies, (never spared to men of God, on the part of such as would cover their paltry complaints under the cloak of false zeal,) our athlete of Christ was not ashamed to come to Lioba, his well-beloved daughter, humbly seeking from her, that enlightened counsel and comfort, never denied. Estimating at its true worth, the share she had borne in his work, he was desirous that she should be laid to rest in the same tomb, prepared for him in his Abbey of Fulda.

But not yet was his labour ended, nor the evening of life at hand. The spiritual weal of his numberless converts must be secured, and at their head must

¹ Tacit. De mor. Germ. 18.

be placed such as the Holy Ghost designated for the government of God's Church.¹ By his means, the hierarchy was constituted and developed; the land was covered with churches; and, beneath the crosier-sway of holy bishops chosen by God, these once wandering tribes, now began to live a life of glory to the Most Blessed Trinity, in a country, but yesterday, pagan, and wherein Satan had hoped to perpetuate his own domination.

Nor was this our saint's only work in Germany: in certain isolated parts on the confines, the seeds of Arianism and Manicheeism had been silently taking root, by means of an intruded clergy, half pagan and half Christian in their rites; and these would inevitably prove a serious scandal to his recent converts that came within reach of their influence. Even as Christ, armed with a whip of cords, drove the buyers and sellers from the temple, so did Boniface, by vigorous measures, rid the land of these sectarian priests, who, with hands polluted by heathenish sacrifices to the vanquished deities of Valhalla, dared to offer also the spotless victim to the Most High.

The powerful action of Boniface, as the precursor of the Holy Empire, was not confined to preparing the German race alone, for its share in so high a destiny. His beneficent influence was now to be exercised, and at a most critical moment, upon France, the *eldest daughter of the Church*; for she was chosen, in the person of her Princes, to be the first to bear the emblem of Christ's universal kingship. The descendants of Clovis had preserved naught of his royal inheritance, save the vain title of a power that had now just passed into the hands of a new family, a more vigorous branch of his stock. Charles Martel, the head of this race, measuring his strength with

¹ Acts, xx. 28.

the Moors had crushed their entire army, near Poitiers : but, in the flush of victory, the hero of the day had well nigh brought the Church of France to the brink of ruin, by distributing to his comrades in arms, the episcopal sees and abbeys of the land ! Unless a situation, no less disastrous than would have been the triumph of Abderahman, was to be accepted, these usurped crosiers must at once be wrested from the hands of such strange titularies. To effect this, as much gentleness as firmness were needed, together with an ascendancy belonging only to virtue, if the hero of Poitiers and his noble race were to be gained over, to respect the rights of holy Church. This victory, more glorious than had been the defeat of the Moors, was won by Boniface, a veritable triumph of disarmed holiness, as profitable to the vanquished as to the Church herself ! Of this fierce warrior, he was to make the worthy father of a second dynasty, the glory whereof should far surpass the brilliant hopes of the first race of Frankish kings.

Boniface, now Legate of Pope St. Zachary, as he had formerly been of Gregory III, fixed his episcopal see at Mainz, the better, at one and the same time, to hold fast to Christ, both Germany, the conquest of his earlier apostolate, and France more recently rescued by his labours. Like another Samuel, he himself, with his own hands, consecrated this new regal dynasty, by conferring the sacred unction on Pepin le Bref, son of Charles Martel. This was in the year 752. Another Charles, as yet a child, who was one day to inherit that throne thus firmly fixed, attracted the notice of the aged Saint, and received his benediction ; it was the future Charlemagne. But, to the hand of a Sovereign Pontiff would be reserved the anointing of that royal brow ; and a diadem more glorious still than

that of a king of the Franks, was one day to rest thereon, exhibiting in his person the head of the new Roman Empire, the lieutenant of Christ, the King of kings.

The personal work of Boniface was now accomplished ; like the old man Simeon, his eyes had seen the object of all his ambition, of all his life-long toil, the salvation prepared by God, for this new Israel. He too had now no desire left save that of departing in peace to his Lord ; but, could the entering into peace, for such an Apostle, be by other gate than that of martyrdom ? He understands this well : his hour has sounded : the old warrior has chosen his last battle-field. Friesland is still pagan : half a century ago, at the opening of his apostolic career, he had avoided this country, in order to escape the bishopric which Saint Willibrord, at that early date, was anxious to force upon him : but now that she has naught, save death, to offer him, he will enter this land. In a letter of sublime humility, prostrate at the feet of Pope Stephen III, he remits to the correction of the Apostolic See, the "awkward mistakes," as he terms them, and the many faults of his long life ;¹ to Lullus his dearest son, he leaves the Church of Mainz ; he recommends to the care of the Frankish king, the several priests scattered all through Germany, the monks and virgins who from distant homes have followed him hither. Then ordering to be placed, amongst the few books which he is taking with him, the winding sheet that is to enwrap his body, he designates the companions chosen by him for the journey, and sets out to win the martyr's palm.

Let us now read the liturgical record of this grand life.

¹ Epist. lxxviii.

Bonifacius, antea Winfridus appellatus, apud Anglos natus est, exeunte sæculo septimo, et ab ipsa infantia mundum aversatus, vitam monasticam in votis habuit. Cum ejus pater animum sæculi illecebris permutare frustra tentasset, monasterium ingreditur, et sub beati Wolphardi disciplina omnium virtutum ac scientiarum genere imbuitur. Annum agens trigesimum sacerdotio insignitur, ac verbi divini prædicator assiduus, magno animarum lucro hoc in munere versatur. Attamen regnum Christi adaugere desiderans, continuo flebat ingentem multitudinem barbarorum, qui ignorantiae tenebris immersi dæmoni famulabantur. Qui quidem animarum zelus cum in dies inextinguibili ardore accresceret, divino Numine per lacrymas et orationes explorato facultatem a monasterii præposito obtinuit ad Germanicas oras proficiscendi.

Ex Anglia duobus cum sociis navim solvens, Dorestadium in Frisiae oppidum venit. Cum autem bellum gravissimum inter Frisonum regem Radbodum, et Carolum Martellum exarsisset, sine fructu Evangelium prædicavit; quapropter in Angliam reverus ad suum redi-

Boniface, formerly called Winfrid, was a native of Anglia, born towards the end of the seventh century. From his very childhood, he turned away from the world and set his heart upon becoming a monk. his father tried in vain to divert him from his wishes by the beguilements of the world, and he entered a monastery, where under blessed Wolphard he was instructed in all virtuous discipline and every kind of knowledge. At the age of twenty nine years he was ordained Priest, and became an unwearied preacher of the word of God, wherein he had a special gift, which he used with great gain of souls. Nevertheless, his great desire was to spread the kingdom of Christ, and he continually bewailed the vast number of barbarians, who were plunged in the darkness of ignorance and were slaves of the devil. This zealous love of souls increased in him in intensity day by day, till having implored the divine aid by prayers and tears, he at last obtained the permission of the Prior of the monastery, to set forth for Germany.

He sailed from Anglia with two companions and reached the town of Dorestadt in Friesland. A great war then raging between Radbod, king of the Frieslanders and Charles Martel, he preached the Gospel without fruit: for which reason returning to Anglia, he betook himself again to his

former monastery, the government of which against his will, he was forced to accept. After two years, he obtained the consent of the Bishop of Winchester, to resign his office, and he then went to Rome, that by the Apostolic authority he might be delegated to the mission for the converting of the heathens. When he arrived at the City, he was courteously welcomed by Gregory II, who changed his name from Winfrid to Boniface. He departed thence to Germany and preached Christ to the tribes in Thuringia and Saxony. Radbod King of Friesland who bitterly hated the Christian name, being dead, Boniface went a second time among the Frieslanders, and there, with his companion St. Willibrord, preached the Gospel for three years, with so much fruit, that the idols were hewn down, and countless churches arose to the true God.

Saint Willibrord urged upon him to take the office of Bishop, but he refused, so that he might the more instantly toil for the salvation of the unbelievers. Advancing into Germany, he reclaimed thousands of the Hessians from devilish superstition. Pope Gregory sent for him, to Rome, and after receiving from him a noble profession of his faith, consecrated him a bishop. He again returned to Germany, and thoroughly purged Hesse and Thuringia from all remains

vit monasterium, cui invitus præficitur. Post elapsam biennium, ex consensu episcopi Vintoniensis munus abdicavit, et Romam profectus est, ut Apostolica auctoritate ad gentilium conversionem delegaretur. Cum ad Urbem pervenisset, a Gregorio Secundo benigne excipitur, pro Winfrido Bonifacius a Pontifice nominatur. In Germaniam directus, Thuringiæ Saxonique populis Christum annuntiavit. Cum interea Radbodus Frisiæ rex ac infestissimus Christiani nominis hostis occubisset, Bonifacius ad Frisones rediit, ubi sancti Willibrordi socius per triennium tanto cum fructu Evangelium prædicavit, ut destructis idolorum simulacris, innumeræ vero Deo Ecclesiæ excitarentur.

A sancto Willibrordo ad episcopale munus expetitus, illud detrectavit, ut promptius infidelium salutem instaret. In Germaniam profectus plura Hassorum millia ad dæmonis superstitionem avocavit. A Gregorio Pontifice Romam evocatus, post insignem fidei professionem episcopus consecratur. Exinde ad Germanos redux, Hassiam et Thuringiam ab idololatriæ reliquiis penitus expurgavit. Tanta propter merita Bonifacius a Grego-

rio Tertio ad dignitatem archiepiscopalem evehitur, et tertio Romam profectus a Summo Pontifice Sedis Apostolicæ Legatus constituitur: qua insignitus auctoritate, quatuor episcopatus instituit, et varios synodos celebravit, inter quas concilium Leptinense memorabile est apud Belgas in Cameracensi diocesi celebratum, quo quidem tempore ad fidem in Belgio adaugendam egregie contulit. A Zacharia Papa creatus Moguntinus Archiepiscopus, ipso Pontifice jubente, Pippinum in regem Francorum unxit. Post mortem Sancti Willibrordi Ultrajectensem ecclesiam gubernandam suscepit, primo per Eobanum, deinde per seipsum, dum ab ecclesia Moguntina absolutus, Ultrajecti resedit. Frisonibus ab idololatriam relapsis Evangelium prædicare rursus aggreditur; cumque officio pastorale occuparetur, a barbaris et impiis hominibus, juxta Bornam fluvium, cum Eobano coepiscopo multisque aliis cruenta cæde peremptus, martyrii palma condecoratur. Corpus sancti Bonifacii Moguntiam translatum, et, ut ipse vivens petierat, in Fuldensi monasterio, quod extruxerat, reconditum fuit, ubi multis miraculis inclaruit. Pius autem Nonus Pontifex Maximus, ejus Officium et Missam ad universam Eccle-

of idolatry. On account of such great works, Gregory III advanced Boniface to the dignity of an archbishop, and on the occasion of a third journey to Rome, he was invested by the Sovereign Pontiff with the powers of Legate of the Apostolic See. As such, he founded four bishoprics and held divers synods, among which is especially to be remembered that of Lessines held in Belgium, in the diocese of Cambrai, at which time he made his strongest efforts to spread the Faith among the Belgians. By Pope Zachary, he was named Archbishop of Mainz, and by command of the same Pope, he anointed Pepin to be king of the Franks. After the death of Saint Willibrord, he undertook the government of the Church of Utrecht, at first by the ministry of Eoban, but afterwards by himself, when being released from the care of the Church of Mainz, he established his see at Utrecht. The Frieslanders having again fallen back into idolatry, he once more betook himself to preach the Gospel among them, and while he was busied in this duty, he won the palm of martyrdom being slain by some impious barbarians, who attacked him together with his fellow bishop Eoban, and many others, on the river Born. In accordance with the wish expressed by himself during life, the body of Saint Boniface was carried to Mainz and buried in

the Monastery of Fulda, of *siam* extendit. which he had been the founder, and which he has rendered illustrious by numerous miracles. Pope Pius IX. ordered his Office and Mass to be extended to the universal Church. •

Thou wast, O great Apostle, the *faithful servant* of Him who chose thee as the minister of his word and propagator of his kingdom. When the Son of Man quitted earth to receive the delighted homage of the heavenly hosts, in recognition of his kingship over them, he none the less, remained King of this lower world, which he has left but for a *little while*.¹ He counted on his Church to guard his principality here below. Small indeed was the number of those who recognised him, on the day of his glorious Ascension, as their Master and their Lord. But that faith deposited in these first chosen souls, was a treasure with which they, like skilful bankers, knew how to work, and how to multiply by apostolic commerce. Transmitted from generation to generation, up to the day of the *Lord's return*, this precious capital was to go on yielding, to the absent Lord, more and more accumulated interest. Thus was it with thee, O Winfrid, in that age wherein thou didst bring in, to the Church, that tribute of labours which she requires, though in very different proportion, at the hands of each one of her sons. Beyond those of others, thy works appeared *well-done* and profitable to the common Mother; in her gratitude forestalling the Spouse himself, she would, even in this world, call thee by that *new name*,² whereby thou art known in heaven.

Indeed, when did riches such as thou didst bring, come pouring, at once, into the hands of the Bride?

¹ St. Luke, xix.

² Apoc. ii. 17.

When did the Spouse appear to be so fully and truly Head of the whole world, as in the eighth century, in which the Frankish princes, formed by thee to their noble destinies, constituted the temporal sovereignty of the Church, and gloried in being, at the side of the Vicar of the Man-God, the Lieutenants of Christ the King? To thee, O Boniface, is the Holy Empire indebted, for the very possibility of its existence. But for thee, France would have perished, debased by a simoniacal clergy, even before a Charlemagne had appeared; but for thee, Germany would have remained a prey of pagan barbarians, enemies of all civilisation and progress. O thou that didst rescue both Germans and Franks, receive our grateful homage.

At the sight of thy works, and remembering the great popes and princes of colossal build, whose glory is indeed derived from thee,—our admiration equals our gratitude. But pardon us dear Saint, if the thought of those grand centuries of yore, so far removed, alas, from anything of these our days, should make us mingle sadness over ourselves, with joy over thee. Viewed in the light of thy holy policy and its results, O glorious precursor of the confederation of Christian nations, how do we not bewail the fatal errors of those princes and statesmen, so renowned in the seventeenth century, and so foolishly admired by a world whose ruin they were hastening. For, by isolating Catholic nations from one another, the ties that bound them to the Vicar of Christ, became loosened: princes, forgetful of their true position as representatives of the divine King, made friends with heresy, in order to assert their independence of Rome, or mutually to lower one another's power. Therefore Christendom is no more. Upon its ruins, like a woful mimicry of the Holy Empire, Protestantism has raised its false Evangelical

Empire, formed of naught but encroachments, and tracing its recognised origin, to the apostasy of that felon knight, Albert of Brandenburg.

The complicities that rendered such a thing possible, have received their chastisement. Be then God's Justice at last satisfied ! O Boniface, cry out with us, unto the God of armies, for Mercy. Raise up in the Church, servants of Christ, powerful in word and work, as thou wast. Save France from anarchy ; and restore to Germany a right appreciation of true greatness, together with the Faith of her ancient days.

JUNE 6.

SAINT NORBERT,

BISHOP AND CONFESSOR.

THE helpful influence of the Holy Ghost is more and more multiplied, along the Church's path. It seems as though he would show us to-day, how the divine power of his action is not crippled by lapse of years: for here we have, twelve centuries after his first coming among us, miracles of grace and conversion quite as brilliant as those that marked his glorious descent upon earth.

Norbert, in whose veins flowed the best blood of emperors and kings, was, from the very breast of his mother, Hedwige, supernaturally invited to a nobility loftier still: yet did he devote, to the unreserved enjoyment of pleasure, three and thirty years of a life that was to number but fifty in all. The Holy Ghost at length hastened to the conquest. There bursts a sudden storm, a thunderbolt falls right in front of the prodigal, throwing him to the ground and making a frightful chasm, between him and the point whither, a moment ago, he was hastening in pursuit of new vanities that needs must fail, as all others had done, to fill the hopeless void in his heart. Then, in the very depths of his soul resounds a voice, such as Saul once heard on his way to Damascus: "Norbert, whither goest thou?" Like another Paul

he replies : " Lord, what wilt thou have me to do ? " He is answered : " Depart from evil and do good ; seek after peace and pursue it. " Twenty years later, —and Norbert is in heaven, seated amidst pontiffs, upon a glorious throne, and all radiant with that special brilliancy, that distinguishes the Founders of the great Religious Orders, when they have reached the eternal Home.

Deep are the traces left by him on earth, of his few years of penitential life. Germany and France receive his preaching ; Antwerp is delivered from a shameful heresy ; Magdeburg is rescued by this her Archbishop, from the irregularities that were sullyng the House of God : such are his works ; and though these alone would have sufficed to a long life of holiness, yet they are not the only titles, nor the most brilliant which Norbert has to the Church's gratitude. Before being called, against his will, to the honours of the episcopate, this once gay courtier, made choice of an uninhabitable solitude amidst the forests of the diocese of Laon, wherein to devote himself to prayer and to the maceration of his flesh. The renown of this holy penitent gained rapidly ; and Prémontré soon beheld her swampy marshes invaded by a vast multitude, formed of the fairest names of picked nobility, pressing thither to learn the science of salvation, from the lips of the saintly anchorite. There too, did Our Lady show to him, in vision, the white habit wherewith his disciples were to be clothed ; and Saint Augustine, in like manner, delivered to him his own Rule. Thus was founded the most illustrious branch of the Order of Canons Regular. They add to the obligation of solemnising the Divine Office, the austerities of an uninterrupted penance ; and devote themselves, moreover, to the service of souls, by preaching and the administration of parishes.

In the foregoing century, the episcopacy and papacy had been raised by the monks, from out the reach of feudal servitude; and Norbert was now raised up, to give the needed completion to their work. Although, on principle, the monastic life excludes no sort of labour useful to the Church, the monks could not (however numerous they might be) quit their cloisters, in order to undertake charge of souls. Yet, great were the wants of the lambs of the flock, at that time, for many unworthy pastors of secondary order, slaves to simony and immorality, still continued to lead astray the simple laity. The religious life was alone capable of raising the priesthood from such degradation, whether on the pinnacles of the hierarchy or amongst the lowest degrees of sacred Orders. Norbert was the man chosen by God to effect, in part at least, this immense work: and the importance of his mission explains the sublime prodigality wherewith the Holy Ghost multiplied vocations to his standard. The number and rapidity of foundations, permitted succour to be promptly and everywhere afforded. Even into the far East did the light of Prémontré reach, almost at its first dawn. In the eighteenth century, notwithstanding the devastations of the Turks and the ravages of the pretended Reform, the Order, divided into twenty-eight provinces, still contained, in nearly each one] of its houses, as many as from fifty to one hundred and twenty Canons; and the parishes that continued under their care, might be counted by thousands.

Nuns, whose holy life and prayers are the ornament and aid of the Church militant, occupied from the very beginning, the place deservedly their due in this numerous family. In the time of the founder, or soon after his death, there were more than a thousand of them, at Prémontré alone. Such an incre-

dible sum gives us an idea of the prodigious propagation of the Order, from its very origin. Norbert moreover extended his charity to persons, who like Thibault Count of Champagne, would gladly have followed him into the desert, but who were retained by God's will in the world ; he thus made a prelude to those pious associations, which we shall see Saint Francis and Saint Dominic organising, in the thirteenth century, under the name of "Third Orders."

The Liturgy thus condenses the life of this great servant of God :

Norbert, born of parents of the highest rank, thoroughly educated in his youth, in worldly knowledge, and then a member of the imperial court, turned his back upon the glory of the world, and chose rather to enlist himself as a soldier of the Church. Being ordained priest, he laid aside all soft and showy raiment, clad himself in a coat of skins, and made the preaching of the word of God the one object of his life. Having renounced the ecclesiastical revenues which he possessed and which were very considerable, he distributed likewise his patrimony among the poor. He ate only once a day and that in the evening, and then his meal was of Lenten fare. His life was of singular austerity, and he was used even in the depth of winter, to go out with bare feet and ragged garments. Hence came that mighty power of his words and deeds,

Norbertus, nobilissimis parentibus natus, adolescens liberalibus disciplinis eruditus, in ipsa postea imperatoris aula, spretis mundi illecebris, ecclesiasticæ militiæ adscribi voluit. Sacris initiatus, rejectis mollibus ac splendidis vestibus, pellicea melote indutus, prædicatione verbi Dei se totum dedit. Abdicatis ecclesiasticis proventibus satis amplis, et patrimonio in pauperes erogato, semel in die sub vespeream solo cibo quadragesimali utens, nudisque pedibus et lacera veste sub brumali rigore incedens, miræ austeritatis vitam est aggressus. Potens igitur opere et sermone innumeros hæreticos ad fidem, peccatores ad poenitentiam, dissidentes ad pacem et concordiam revocavit.

Cum Lauduni esset, ab episcopo rogatus ne a sua diocesi discederet, desertum in ea locum, qui Præmonstratus dicebatur, sibi delegit: ibique tredecim sociis aggregatis, Præmonstratensem ordinem instituit, divinitus accepta per visum regula a Sancto Augustino. Cum vero ejus fama sanctitatis in dies magis augeretur, ac plurimi ad eum quotidie discipuli convenirent, idem ordo ab Honorio Secundo aliisque Summis Pontificibus confirmatus, ac pluribus ab eo monasteriis ædificatis, mirifice propagatus est.

Antverpiam accersitus, in ea urbe Tanchelini nefariam hæresim profligavit. Prophetico spiritu et miraculis claruit. Archiepiscopus tandem, licet reluctans, Magdeburgensis creatus, ecclesiasticam disciplinam, præsertim coelibatum, constanter propugnavit. Rhemis in concilio Innocentium Secundum egregie adjuvit, et Romam cum aliis episcopis profectus, schisma Petri Leonis compressit. Postremo vir Dei, meritis et Spiritu Sancto plenus, Magdeburgi obdormivit in Domino, anno salutis millesimo centesimo

whereby he was enabled to turn countless heretics to the faith, sinners to repentance, and enemies to peace and concord.

Being at Laon, the bishop besought him not to leave his diocese, and he therefore made choice of a wilderness, at a place called Prémontré, whither he withdrew himself with thirteen disciples, and thus he founded the Order of Premonstratensians, whereof he received the Rule in a holy vision, from Saint Augustine. When, however, the fame of his holy life became every day more and more noised abroad, and great numbers sought to become his disciples, and the Order had been approved by Honorius II. and other Popes, many more monasteries were built by him, and the Institute wonderfully extended.

Being called to Antwerp, he there gave the deathblow to the shameful heresy of Tanchelin. He was remarkable for the spirit of prophecy and for the gift of miracles. He was created, (albeit against his will,) archbishop of Magdeburg, and as such, was a strong upholder of the discipline of the Church, especially as regards celibacy. At a council held at Rheims, he was a great help to Innocent II, and went with other bishops to Rome, where he repressed the schism of Peter de Leon. At last, this man of God full of good works and of

the Holy Ghost, fell asleep in trigesimo quarto, die sexta
 the Lord, at Magdeburg, in Junii.
 the year of Salvation eleven
 hundred and thirty four, on
 the sixth day of June.

Thou didst indeed *know how to redeem the time*,¹ as was fitting in those *evil days*, wherein thou thyself, O Norbert, led away by the example of the senseless crowd, hadst for so long frustrated the designs of God's love. Those years, at first refused by thee to the true Master of the world, thou didst at length return unto Him, multiplied a hundredfold, through those countless sons and daughters thou didst train up in sanctity. Even thy personal works, in but twenty years' space, filled the whole earth. Schism crushed; heresy confounded to the glory of the Most Holy Sacrament which it had already dared to attack; the rights of the Church, intrepidly defended against worldly princes and unjust retentions; the priesthood restored to its primitive purity; the Christian life strengthened on its true basis, namely prayer and penance; such and so many victories achieved in so few years, are due to the generosity which prevented thee from looking back, for one moment, from the day wherein the Holy Ghost touched thy heart. Do thou make all understand that it is never too late to begin to serve God. Were it even, as in thy case, the evening-fall of life, what yet remains of time would quite suffice to make us saints, if we would but generously give that little, fully to Heaven².

Faith and Patience were thy cherished virtues; make them flourish once more, in this sad world of ours, which vaunts itself on doubting of everything, and with gibe and jeer hurries onward to the abyss of hell. Forget not, dear Apostle, now that thou

¹ Eph. v. 16.

² 1 St. Pet. iv. 2.

art in heaven, the countries thou didst formerly evangelise : we implore this of thee, despite their forgetfulness, despite their criminal return to the deceits of the devil.

Holy Pontiff, Magdeburg has lost her ancient faith, and therewith, the precious relics of thy body, which she no longer deserved to possess : Prague is now the favoured spot of thy repose. But, whilst blessing this hospitable city, pray still for the ungrateful one that has cast aside her double treasure. O thou Founder of Prémontré, smile once more on France, who derives from thee one of her fairest glories. Obtain of God, that for the salvation of these calamitous times, thine Order may recover something of its former splendour. Bless, few as they are, those sons and daughters of thine who, despite the ridiculous hostility of the *powers that be*, seek to shed once more their beneficent influence on France. May our own England benefit also of their return to her midst, and may their fruits be multiplied in every direction. Maintain thine own spirit among them ; may they find in interior peace, the secret of triumph over Satan and his crew ; may the full magnificence of the divine worship solemnly carried out, be ever unto their souls, as the dearly loved mount, whence Moses like, they may declare the Will of the Lord, unto the new Israel, the Christain people.

JUNE 8.

SAINT WILLIAM.

BISHOP AND CONFESSOR.

At the head of the holy Confessors admitted by the Church on the monumental page of her Martyrology for to-day, is inscribed the illustrious name of William: "At York, in England," thus runs the text of the Golden Book of heaven's nobility, "the memory of Saint William, Archbishop and Confessor, who, amongst other miracles wrought at his tomb, raised three dead persons to life, and was inscribed amongst the Saints by Honorius III." The divine Spirit who *adorns* the Church *with variety* in the virtues of her sons,¹ reproduces in them the life of the Divine Spouse, under multiplied aspects. Thus there is no situation in life, that bears not with it, some teaching drawn from the example given by our Lord and his saints, under similiar circumstances. However vast be the field of trial for the elect, here below; however multiplied and unexpected, sometimes, be the limits of endurance, or the circumstances; herein, as ever, does that word of Eternal Wisdom chime in: *Nothing is new under the sun, neither is any man able to say: Behold this is new: for it hath already gone before, in the ages that were before us.*²

¹ Ps. liv. 10.² Apoc. xix. 8.

The election of William to the metropolitan see of York, was signalised by the apparition of a miraculous cross, a presage of what his life was to be. Verily the heaviest cross one can have to bear, is that which originates on the part of the servants of God,—from our own brethren, or from our own superiors, in the spiritual order of things: now, this was the very cross that was not to be spared to William. For our instruction, specially for us who so easily believe that we have gone to the furthest limits of endurance, in point of suffering) God permitted that, after the example of his divine Master, William should drink the chalice to the dregs and should become even to saints, a sign of contradiction and a rock of scandal.¹

Both to the more numerous portion of the Flock, as well as to the better minded among them, the promotion of the Archbishop elect of York, was indeed a cause of great joy; but, thereby also, diversely interested views among several, had been crossed. In their simplicity, some of the sheep gave ear to certain perfidious insinuations and whisperings; they were led to suppose that it would be a good deed, if they strove to break the staff that guided them to wholesome pastures; and they allowed themselves to be so far worked upon, as to make formal and grave accusations against their Shepherd. Then, at last, most virtuous persons, beguiled by the craftiness of the intriguers, were to be seen espousing their cause, and putting at their service, the very zeal wherewith the hearts of the former were really inflamed for the House of God. After hearing as above, from the lips of Holy Church in the Martyrology, her own judgment, glorious as it stands and without appeal, it is not without feelings of wonder

¹ Luke, ii. 34; Rom. ix. 33.

and even of bewilderment, that we read passages such as the following, in letters written at the time.

"To our well beloved Father and Lord, Innocent, by the grace of God, Sovereign Pontiff, Bernard of Clairvaux. The archbishop of York hath approached you; that man regarding whom we have so often already, written to your Holiness. A sorry cause indeed is his; as we have learned from such as are worthy of credit, from the sole of his foot to the top of his head, there is not a sound place in him. What can this man stripped of all justice, have to seek at the hands of the Guardian of justice?"¹ Then recommending the accusers to the Pontiff, the Abbot of Clairvaux fears not to add: "If any one be of God, let him join himself unto them! If the barren tree still occupy the ground, to whom must I attribute the fault, save to him unto whom the hatchet belongs?"²

The Vicar of Christ, who can look at things from a higher level and can see more exactly than even saints can, having taken no step to prevent William's consecration, Saint Bernard pens these words, confidentially, to the abbot of Rievaulx, in Yorkshire: "I have learned what has become of this archbishop, and my sorrow is extreme."³ We have laboured all we could against this common pest, and we have not obtained the desired measure; but, for all that, the fruit of our labour is none the less assured from Him, who never suffers any good deed to pass unrewarded. What men have refused to us, I am confident we shall obtain from the mercy of our Father who is in heaven, and that we shall yet see this cursed fig-tree rooted up."⁴

Such grave mistakes as these can sometimes be

¹ Bern. Epist. 346, al. 377.

² *Ibid.* 347, al. 378.

³ *Ibid.* 353, al. 379.

⁴ *Ibid.* 360, al. 380.

made by saints. Cruel mistakes indeed they are, but very sanctifying for those saints on whom the blow falls; and, though veritable persecutions, yet are they not without one sweet consolation for such saints as these, inasmuch as there has been no offence to God on either side.

Innocent II. being dead, Bernard, convinced that the honour of the Church was at stake, repeated his supplications, more urgently than ever, to Pope Celestine II. and the Roman Court: "The whole world "is aware of the devil's triumph," he exclaimed, and with such fiery zeal, that we somewhat modify the strength of his expression; "The applause of the un- "circumcised and the tears of the good, resound far "and wide. . . . If such were to be the *finale* of this ignominious cause, why not have left it in its dark- "some nook? Could not that infamous man, the "horror of England and the abomination of France, "have been made bishop, without Rome also witness- "ing the general infection to pervade as far as the very "tombs of the Apostles¹. . . Well, be it so: this man "has received sacrilegious consecration; but still more "glorious will it be to precipitate Simon from mid- "air, than to have prevented his mounting thus far. "Otherwise, what will you do with the Faithful, "whose sense of religion makes them suppose that "they cannot with a safe conscience, receive the sac- "raments from this leprous hand? Are they then, "to be forced by Rome, to bend the knee to Baal?"²

Rome, however was slow in letting herself be convinced; and neither Celestine, nor Lucius II. who succeeded him, was willing to find in the great services and justifiable ascendancy of the Abbot of Clairvaux, a sufficient reason to pronounce a condemnation, the justice of which was far from being proved to their

¹ Epist. 235.

² *Ibid.* 236.

eyes. It was only under the pontificate of Eugenius III. his former disciple, that Saint Bernard by new¹ and reiterated instances,² at last obtained the deposition of William, and the substitution, to the see of York, of Henry Murdach, a Cistercian and abbot of Fountains, near Ripon.

"All the time that his humiliation lasted," writes John, Prior of Hexham, "William never let a murmur of complaint escape him; but with a silent heart and with his soul at peace, knew how to keep patience. He reclaimed not against his adversaries; nay, further still, he would turn aside his ear and his very thought, from those who judged them unfavourably. None of those who shared his disgrace, showed themselves so continually given up as he to prayer and labour."³

Five years afterwards,⁴ Eugenius III. died,⁵ as also the abbot of Clairvaux,⁶ and Henry Murdach.⁷ The canons of York once more elected William and he was re-instated in the plenitude of his metropolitan rights, by Anastasius IV. But God had willed to affirm here below, the justice alone of his cause: thirty days after his triumphal return to York, he died, having only just solemnised the festival of the Holy Trinity for whom he had suffered all.

We here give the few lines wherein the Liturgy records the trials and virtues of Saint William.

Blessed William born of most noble parents, (to wit, Count Hubert being his father, and Emma sister of King Stephen being his mother) was remarkable from earliest youth for singularly great virtue. Grow-

Beatus Gulielmus clarissimis ortus parentibus, scilicet patre Huberto Comite, et matre Emma Stephani regis sorore, summa virtutis laude adolescens floruit. Crescentibus autem meritis

¹ Epist. 239. ² *Ibid.* 240, al. 252. ³ John Hag. Hist. co-æva. 1153. ⁴ 8th. July. ⁵ 20th. August. ⁶ 14th. Octob.

cum ætate, Eboracensis thesaurarius effectus est: quo in munere ita se gessit, ut communis egentium pater ab omnibus haberetur. Neque enim ullum, pretiosorem thesaurum existimabat, quam seipsum opibus spoliare, quo facilius inopia laborantibus subveniret.

Cum autem, defuncto Turstino Archiepiscopo, in ejusdem locum dissentientibus paucis e capitulo esset electus, electioni autem ut minus canonice factæ divus Bernardus apud apostolicam Sedem reclamasset, ab Eugenio tertio summo pontifice exauctoratus est. Quæ quidem res huic sancto viro non modo nullam molestiam attulit, sed potius optatissimam humilitatis exercendæ, Deoque liberius inserviendi occasionem præbuit.

Sæculi igitur pompas cum fugeret, in solitudinem secessit, ubi nullis exterarum rerum curis distractus, propriæ saluti invigilaret. Defunctis autem adversariis archiepiscopus iterum summo omnium consensu eligitur, et ab Anastasio pontifice confirmatur.

Recepta autem sede, paulo post in morbum incidit, et dierum plenus, et eleemosynis, vigiliis, jejuniis, bonisque operibus Deo charus,

ing in merit as he advanced in age, he was made Treasurer of York: in which office he so behaved, as to be held by all, the father of the needy in general. Nor indeed did he esteem anything a more precious treasure, than to despoil himself of his wealth, that he might more easily minister to the wants of those labouring under poverty.

Turstan the Archbishop being dead, he was elected to succeed him, though some few of the Chapter dissented. But Saint Bernard, on the ground of this election being faulty according to the sacred Canons, appealed against him to the Apostolic See, and hence he was deposed, by Pope Eugenius the Third. The which thing was in no ways taken as a grievance by this holy man but rather, as offering an excellent occasion of exercising humility and of serving God with greater freedom.

Wherefore fleeing worldly pomps, he withdrew into solitude, where he could attend solely to his own salvation, undistracted by any care of exterior things. But, at last, his adversaries being dead, he was again with the full consent of all, elected archbishop, and was confirmed by Pope Anastasius.

Having entered upon his see he was shortly afterwards attacked with sickness; and full of days as well as dear to God by reason of his alms-

deeds, vigils, fasts and good works, he passed out of this life, on the sixth of the Ides of June, in the year of man's salvation, one thousand, one hundred and fifty-four. ex hac vita migravit sexto Idus Junii anno salutis humanæ millesimo centesimo quinquagesimo quarto.

O William, thou didst know how to *possess thy soul!* Under the assaults of contradiction, thou didst join the aureola of sanctity to the glorious character of a bishop. For well didst thou understand the twofold duty incumbent on thee, from the day thou wast called by the suffrages of an illustrious Church, to defend her here below, under most difficult circumstances; on the one hand, not to refuse the perilous honour, of upholding to the last, the rights of that noble bride who proffered thee her alliance; on the other, to show to thy flock, by the example of thy own submission, that even the best of causes can never be dispensed from that absolute obedience owed by sheep, just as much as by lambs, to the supreme Shepherd. He who searcheth the heart and the reins,¹ knew how far the trial could go, without either altering the admirable simplicity of thy faith, or troubling, in consequence, the divine calm, wherein lay thy strength. Yearning to raise thee to the highest degree of glory, nigh to that Altar, yonder in heaven, fain was He to assimilate thee fully, even here below, to the eternal Pontiff, erstwhile misunderstood, denied, and condemned by the very princes of His own people. Thy refuge was in that maxim, from the lips of this divine Head: *Learn of me, because I am meek and humble of heart, and ye shall find rest to your souls;*² and thus, the yoke that would bear down such weak shoulders as ours, a burthen, beneath which the strongest of us

¹ Jerem. xvii. 10.² St. Matth. xi. 29.

well might quail, far from daunting thee, seemed fraught with such sweetness, that thy step became all the lighter¹ for it, and from that hour, thou didst appear not only to walk, but to run like a giant² in the way of heroism, wherein saints are formed.

Help us, O William, to follow thy steps at least afar off, in the paths of gentleness and energy. Teach us to count for little, all personal injuries. Our Lord indeed probed the delicacy of thy great soul, when He permitted that to befall thee, which to us would have proved a very core of bitterness, namely, that thy hottest adversaries really should be true saints, who in every measure they undertook against thee, were wishful only for the honour and glory of the divine Master,—thine and theirs alike. The mysterious oil that for so long flowed from thy tomb, was at once a sign of the ineffable meekness which earned for thee that constant simplicity of thy soul's glance, and a touching testimony rendered by heaven in favour of thy pontifical unction, the legitimacy of which was so long contested. God grant that this sweet oil may ooze out once again ! Spread it lovingly on so many wounded souls, whom the injustice of men embitters and drives to desperation ; let it freely flow in thine own Church of York, alien though she now be, to thine exquisite submission to Rome and to her ancient traditions. Oh ! would that Albion might cast aside her winding-sheet, at that blessed tomb of thine, whereat the dead have oft returned to life. In one word, may the whole Church receive from thee, this day, increase of light and grace, to the honour and praise of the undivided and ever tranquil Trinity, to Whom was paid thy last solemn homage here below.

¹ Matth xvii. 30.

² Ps. xviii. 6.

JUNE 9.

SAINTS PRIMUS AND FELICIAN

MARTYRS.

ROSES and lilies are exquisitely alternated in the wreath woven by centuries, for the Bride of the Son of God. Though the world be heedless of the fact, it is none the less true, that everything here below has but one object, namely to bedeck the Church with the attractive charms of heaven, to adjust her jewelled robes formed of the virtues of her saints, that she may be fitted to take her seat beside her Divine Spouse, in the highest heavens, for all eternity.¹ The sacred cycle, in its yearly course, presents an image of those ceaseless labours whereby the Holy Ghost continues to form, up to the day of the eternal nuptials, that varied robe of holy Church, by diversifying the merits of God's servants, her members here below. Today, we have two Martyrs becrim-soned with their own blood, setting off the dazzling whiteness of Norbert's works, or of William's innocence; and tomorrow we may contemplate with delighted gaze, the softer light beamed upon our earth, by Margaret, Scotland's Pearl.

¹ Apoc. xix. 7—8; Ps. xliv. 10.

Primus and Felician, wealthy Romans, had already attained maturity of age, when our Lord made his voice heard inviting them to forsake their vain idols. Brothers, according to the flesh, they now became more really so, by fidelity to the same call of grace. Together, they proved themselves intrepid helpers of the confessors of Christ amidst the atrocious persecution which raged against the Church during the latter half of the Third Century. In the same combat were they to fall side by side, exchanging this frail life here below, for that into which, at one birth, they were to enter for ever in heaven. They furthermore were honoured by having their precious relics, placed in the celebrated sanctuary consecrated to Saint Stephen, the Proto-Martyr, on Monte Cœlio, and there form its richest treasure.

The holy Liturgy relates their triumph in these few lines :

Primus et Felicianus fratres, in persecutione Diocletiani et Maximiani accusati christianæ religionis, in vincula conjiciuntur: quibus soluti, inde eripiuntur ab angelo. Mox ad prætorem adducti, cum christianam fidem acerrime tuerentur, alter ab altero distracti sunt; ac primum varie tentata est constantia Feliciani. Sed cum suasores impietatis se posse quidquam verbis proficere desperarent, affixis stipiti manibus ejus et pedibus, ipsum sine cibo et potu inde triduum pendentem reliquerunt. Postridie ejus diei prætor vocatum ad se Primum sic affiatur: Vides

Primus and Felician were brothers, and being accused of professing the Christian religion, during the persecution of Diocletian and Maximian, they were thrown into irons, which an Angel broke, and they were delivered. But being soon led again before the prætor, and as they most earnestly clung to the Christian faith, they were separated one from the other. The steadfastness of Felician was the first to be put to the test in divers ways. As they who strove to persuade him into impiety, found it hopeless to gain aught from him by words, he was fastened hand and foot to a stake and there left to hang three days,

without either food or drink. The day after that, the prætor having called Primus before him, thus addressed him: "Seest thou how much wiser is thy brother, than thou art? He hath obeyed the Emperors, and they have made him honourable. Thou hast only to follow his example to be made partaker of his honours and favours."

Primus replied: "What hath befallen my brother, I know, for an angel hath told me. Would to God, that seeing I have the same will that he hath, I were not divided from him in the same martyrdom." These words raised the wrath of the prætor, and to the torments which he had already inflicted on Primus, he added this also, that he had boiling lead poured into his mouth, and this, in presence of Felician. After that, he had them both dragged into the amphitheatre, and two lions let loose upon them, in presence of about twelve thousand people, who were gathered together to see the show. The lions only fawned upon the knees of the saints, making friends with them, caressingly moving their heads and tails. This spectacle turned five hundred persons of the assembled crowd, together with their households, to the Christian religion. The prætor then, moved beyond all endurance, by what had passed, caused Primus and Felician to be beheaded with the axe.

quanto sit prudentior quam tu frater tuus, qui, obsecutus imperatoribus, apud ipsos est honoratus. Quem si tu quoque imitari volueris, particeps eris ejus honoris et gratiæ.

Cui Primus: Quid factum sit fratri meo cognovi ex angelo. Utinam quemadmodum sum cum eo voluntate conjunctissimus, sic ab eodem ne martyrio disjungar. Quo dicto, excanduit prætor, et ad cæteros cruciatus quibus Primum affecit præsentem jam Feliciano liquatum igne plumbum in os ejus jussit infundi. Mox utrumque perducì imperat in theatrum, in eosque immitti duos leones: qui prostrati ad eorum genua, capite et cauda ipsis blandiebantur. Ad id spectaculum cum amplius duodecim millia hominum convenissent, quingenti cum suis familiis christianam religionem susceperunt. Quibus rebus permotus prætor, eos securi percuti jussit.

O ye brave veterans of the Lord's battles, teach us what energy we must bring to the service of God, whatsoever be our age. Less favoured than we are, ye came late in life, to the knowledge of the Gospel and of those inestimable treasures promised to the Christian. But in holy Baptism your youth was renewed as that of the eagle,¹ and for thirty years, the Holy Ghost continued to produce rich fruits in you. When, in extreme old age, the hour of final victory at last sounded, your courage was equal to that of the most vigorous warriors. You were nerved up to such heroism and sustained therein, through prayer constantly kept alive within you by the words of the Psalms, as your Acts attest. Revive then amongst us, *faith* in the word of God; His promises will make us despise, as ye did, this present life. Lead our piety back to those true sources which strengthen the soul,—the knowledge and daily use of those sacred formulæ, which bind our earth unfailingly to heaven whence they were brought down to us.

¹ Ps. cii. 5.

JUNE 10.

SAINT MARGARET,

QUEEN OF SCOTLAND.

ONE week has elapsed since the day on which we beheld Clotilde arise, and from yonder land of France won over to Christ by her, make known to the whole world, what is the special *rôle* of *woman* beside the cradle of a nation. Until Christianity came, man altogether lowered in his own person and in the social order, by the consequences of sin, was wholly ignorant of the grandeur of the divine intention, in this respect; philosophy and history never dreamed it possible that maternity could be raised to such heights. But since the Holy Ghost has been given to man to instruct him, both theoretically and practically, in all truth,¹ examples have been multiplied whereby the wondrous vastness of the divine plan has been clearly set forth, strength and sweetness herein presiding, as ever, at the counsels of Eternal Wisdom.

Scotland had long been Christian, when Margaret was given to her, not to lead her to the baptismal font, but to establish, amidst a population so diversified and so often at mutual enmity, as was hers, that unity which makes a Nation. Ancient Caledonia

¹ St. John, xvi. 13.

defended by her lakes, mountains, and rivers, had, up to the fall of the Roman empire, kept her independence. But, whilst herself inaccessible to invading troops, she had become the refuge of the vanquished of every race, and the proscribed of every epoch. Many an advancing wave that had paused and crouched at the feet of her granite frontiers, had swept pitilessly over the Southern provinces of the great British island. Britons, Saxons, and Danes in turn, dispossessed and driven from their homes, fleeing northwards had successively crept in, and settling down, as best they might, had maintained their own customs, in juxtaposition with those of the first inhabitants, adding consequently their own mutual jealousies to the inveterate divisions of the Picts and Scots. But from the very evil itself, the remedy was to come. God, in order to show that he is master of revolutions, just as he is of the surging waves, was about to confide the execution of his merciful designs upon Scotland, to such casual instruments as a storm or a political overthrow may sometimes prove to be.

At the opening of the eleventh century, Danish invasion had driven from the English shore, the sons of the Saxon king, Edmund Ironside. The crowned apostle of Hungary, Saint Stephen I, generously received the fugitives, at his court, welooming in these helpless children, the great-nephews of a Saint, namely Edward the Martyr. To the eldest, he gave his own daughter in marriage, and the second he affianced to the niece of St. Henry, Emperor of Germany. Of this last mentioned union, were born three children, Edgar, surnamed *Atheling*, Christina afterwards a nun, and Margaret whose feast the Church is keeping to-day. Ere long by the turning tide of fortune, the exiles once more returned to their country and Edgar was brought to the very steps of the English throne. For, in the meanwhile, the sceptre

had passed from the Danish princes, back again to the Saxon line, in the person of their uncle, Saint Edward the Confessor, and by very birth-right, seemed destined to pass ultimately to Edgar Atheling. But, almost immediately after their return from exile, the death of St. Edward and the Norman conquest, again banished the royal Saxon family. The ship bearing these noble fugitives, bound for the continent, was driven in an opposite direction by a hurricane, and stranded on the Scottish shore. Edgar Atheling, despite the efforts of the Saxon party, was never to raise up the fallen throne of his sires ; but his sister, the Saint of this day, made conquest of the land whither the storm, God's instrument, had carried her.

Having become the wife of Malcolm III, her gentle influence softened the fierce instincts of the son of a Duncan, and triumphed over the barbarism still so dominant in those parts of the country, as to separate them utterly from the rest of the known world. The fierce highlander and haughty lowlander, reconciled at last, now followed their gentle queen along hitherto unknown paths, thrown open by her, to the light of the Gospel. The strong now bent him down to meet the weak or the poor ; and all alike, casting aside the rigidity of their hardy race, let themselves be captured by the alluring charms of Christian charity. Holy penitence resumed its rights over the gross instincts of mere nature. The frequentation of the sacraments once more brought into esteem, produced seasonable fruits. Everywhere, whether in Church or in state, abuses vanished. The whole kingdom became one family, whereof Margaret was called the *Mother* ; for Scotland was born by her to true civilisation. David I. (inscribed like his mother, in the catalogue of the Saints) completed the work begun by her ; and another child

of Margaret's, alike worthy of her, Matilda of Scotland, surnamed the "good Queen Maude," was married to Henry I. of England; and thus, an end was put on the English soil, to the persistent rivalries of victors and vanquished, by this admixture of Saxon blood with the Norman race.

The following are the words given in the Liturgy, concerning Saint Margaret:

Margarita, Scotorum regina, paterno Angliæ regum, materno Cæsarum sanguine clarissima, illustrior adhuc fuit christiana virtute. Hæc in Hungaria nata, ubi pater tunc temporis exsulabat, post exactam summam cum pietate puerilem ætatem, una cum genitore, qui a sancto Eduardo patruo, Anglorum rege, ad paterni regni fastigium vocabatur, in Angliam venit. Mox, alternante parentum fortuna, ex Angliæ littore solvens, vi tempestatis expulsa, seu verius divinæ providentiæ consilio deducta est in oram maritimam Scotiæ. Ibi cum ex matris imperio Malcolmo Tertio Scotorum regi, egregiis ejus dotibus capto, nupsisset, sanctimoniam et pietatis operibus, triginta quibus regnavit annis, toti regno mirifice profuit.

Margaret, Queen of Scots, was most noble by birth, uniting in herself, from her father the blood of the kings of England, and from her mother the blood of the Cæsars, but her greatest nobility was in her brave Christian life. She was born in Hungary, where her father was then an exile, and had passed a highly religious childhood, when her uncle Edward the holy King of England, recalled him to the royal prerogatives of his ancestors, and she came to England with him. A few years afterwards, upon the ruin of her family, she was escaping from England by sea, when the violence of the weather, or to speak more truly, the Providence of God, caused the ship to be driven upon the coast of Scotland. There her extraordinary graces of mind and of body so attracted king Malcolm III, that by the wish of his mother, he took her to wife; and of Scotland she deserved exceedingly well, during the thirty years of her reign, by the holiness of her

life and the abundance of her works of mercy.

In the midst of regal delicacies, she afflicted her body with hardships and watchings, being used to spend great part of the night in earnest prayer. Besides other fasts which she imposed upon herself, it was her custom to observe one of forty days before Christmas; concerning which fast she was so rigid, that she would not relax it even under sharp suffering. She took great delight in the public worship of God, and founded or renewed a number of churches and convents which she enriched at great cost with sacred furniture. Her healthy example drew the king, her husband, to habits of sobriety and to the imitation of her in her good works. She educated all her children in so holy a manner, and with such happy success, that several of them, like her own mother Agatha and her sister Christina, embraced a most holy course of life. The happiness of the whole kingdom was the object for which she constantly strove, and she successfully rooted out all the vices which had stealthily crept in, and established among the people a standard of living worthy of Christians.

The most remarkable feature of her life was the tenderness of her charity towards her neighbour, especially the needy. Of these she would not only order crowds to be relieved, but was accus- to-

Inter regales delicias corpus afflictationibus ac vigiliis macerans, magnam noctis partem piis precationibus extrahebat. Præter alia jejunia quæ identidem usurpabat, integros quadraginta dies ante natalitia festa tanta cum severitate jejunare consuevit, ut ne in gravissimis quidem doloribus intermiserit. Divino cultui adiectissima, templa plurima et cœnobîa partim ex integro excitavit, partim resarcivit, et sacra suppellectili ac largo censu ditavit. Regem conjugem ad meliorem frugem et ad similia suis exercitationibus opera saluberrimo exemplo traduxit, liberosque omnes tam sancte et feliciter educavit, ut eorum plerique, quemadmodum et Agatha mater et Christina soror, sanctissimum vitæ genus amplexi sint. Universi demum regni felicitati consulens, a vitiis omnibus quæ furtim irrepserant populos expurgavit,isque mores christiana pietate dignos restituit.

Nihil tamen sæpe in illa mirabile fuit ac flagrantissima caritas erga proximos, præsertim egenos, quorum numerosis gregibus non modo stipem affatim suppeditare, verum etiam trecentis

quotidie materna benignitate dapes præbere, flexis genibus in morem ancillæ ministrare, regis manibus pedes abluere, et pressis etiam osculis ulcera fovere, solemne habuit. His porro aliisque piis sumptibus non regias tantum vestes et pretiosa monilia distraxit, sed ipsum non semel exhaustit ærarium. Toleratis demum ad patientiæ miraculum acerbissimis doloribus, animam semestri corporis ægrotatione purgatam Auctori suo quarto Idus Junii reddidit. Quo temporis momento facies ejus diuturni morbi macie ac pallore fedata, insolita quadam venustate reffloruit. Miris etiam post mortem prodigiis clara, et Clementis Decimii auctoritate in Scotiæ patronam accepta, ubique terrarum religiosissime colitur.

ed to give dinner to three hundred of them every day, treating them with the tenderness of a mother, holding it a sacred privilege to wait upon them on her knees, like a handmaid; washing their feet with her own royal hands, and even pressing her lips to their sores, with tender kisses. To meet the expenses of her charity, she sold not only her queenly raiment and her precious jewels, but more than once wholly exhausted her treasury. Purified by grievous suffering which she bore with marvellous patience during an illness of six months, she resigned her soul into the hands of her Creator, upon the fourth of the Ides of June. At the moment of death, the bystanders saw her face, till then pale and worn with long sickness, flush again with a beauty to which it had become disused. After her death, she became illustrious on account of great signs and prodigies. By the authority of Pope Clement X, she was chosen patroness of Scotland, and she is honoured most religiously throughout the whole world, with the usual *cultus*.

We hail thee, O Queen, truly worthy of the praises lavished upon thee by posterity, among the most illustrious of sovereigns! Power, in thy hands, became an instrument of rescue for an entire population. Thine earthly passage marks the meridian of true light, for Scotland. Yesterday, holy Church commemorated in her Martyrology, him who was thy

precursor in this far-off land, Colum-kille, who leaving Ireland, in the sixth century, had borne the faith thither. But Christianity crippled in its soarings, by divers combined circumstances, could produce scarcely any of its civilising effects on the then inhabitants of the land. Only a *Mother* could perfect the supernatural education of the nation. The Holy Ghost who had chosen thee, O Margaret, for the task, prepared thy maternity in the midst of tribulation and anxiety : thus had he acted in the case of Clotilde ; thus does he ever act in the case of mothers. How mysterious and hidden did not the ways of Eternal Wisdom seem, as realised in thy person ! Thy birth in exile, far from the land of thy sires ; thy return home ; then fresh misfortunes ; then the tempest at sea ; and at last, thy being cast despoiled of everything, upon the crags of an unknown coast : what a list of disasters, and who among the worldly wise would ever have dreamed that herein was the direct course of a merciful Providence, to make the combined violence of men and the elements, serve the sweet purposes of His designs in thy regard ! Yet so it was ; and this was the very way thou wast moulded into the *valiant woman*,¹ raised in all thy loftiness above the deceits of this present life, and wholly fixed on God, the one supreme Good, alone untouched by earth's revolutions.

Far from becoming either soured or dried up by suffering, thy heart firmly anchored, beyond the influence of this world's ebb and flow, on unshaken and Eternal Love, was ever up to the mark, in foresight and in devotedness, such as was needed to hold thee always at the height of the mission destined for thee. Wherefore, thou wast indeed that treasure *worthy of being sought from the uttermost*

¹ Prov. xxxi. 10—31.

*coasts ; that merchant ship bringing bread from afar, and all good things to the favoured shore on which she is cast.*¹ Yea, fortunate indeed were thy land of adoption, had she never forgotten thy teaching and example ! Happy thy descendants, had they ever remembered, that the blood of saints flowed in their veins ! Yet, worthy of thee in death, was at least the last Queen of Scots, as she bowed beneath the heads-man's axe, a brow faithful to her baptism, up to her last breath. But, alas, the unworthy son of Mary Stuart, by a policy as false as it was sacrilegious, abandoned at once both the Church and his own mother. Thenceforth heresy blighted the noble stem whence so many kings had sprung ; and this at the very moment when England and Scotland were first united under one sceptre's sway ! Nor may the treason of a James I, be redeemed by the fidelity of a second James, to the faith of his fathers ! O Margaret, thy throne is firmly fixed for ever in the eternal kingdom ; but abandon not thine own England, the land of thy sires, nor Scotland still more thine own, of which Holy Church has declared thee patroness. The Apostle Andrew shares with thee, the rights of patronage : in concert with him, then, preserve those who have been steadfast in fidelity, multiply converts to the ancient faith, and prepare the way for a speedy gathering of the whole flock, into the fold of the one Shepherd.²

¹ Prov. xxxi. 10—31.

² St. John, x. 16.

JUNE 11.

SAINT BARNABAS,

APOSTLE.

THE promulgation of the new Alliance invited all nations to sit down at the Marriage-feast, in the kingdom of God; since that day, the sanctifying Spirit is ever producing saints in every age, and at moments which correspond most mysteriously, to the deep and hidden designs of Eternal Wisdom, over the particular history of a people. Nor must we be astonished hereat: for Christian nations having, as such, their appointed part in the advancing of the kingly sway of the Man-God, this vocation imposes duties upon them and gives them rights, superior to nature's law; the supernatural order invests them with its inherent greatness; and the Holy Ghost by means of his Elect, fosters not only their birth, but likewise their development. This wondrous working of divine Providence, as presented on history's page, is indeed admirable; where the hidden influence of sanctity in even the frail and lowly, is ever being divinely used to over-rule the powerful action of the mighty, who seem, in men's eyes, to be leading everything their own way. Now, among the saints strikingly appointed as channels of grace to nations, none are so particularly entitled

to universal remembrance and gratitude, as are the Apostles, for they are laid as foundation stones of the edifice of Christian society,¹ whereof the Gospel is both the strength and the primary law. The Church is ever watchful to prevent her sons falling into a dangerous forgetfulness of this ; hence no Liturgical season is without its memory of some one or other of these glorious witnesses to Christ. But from the day that the world was delivered over to become the conquest of their zeal, the mysteries of man's salvation being all consummated, their names are more closely pressed together on the sacred records ; each month of the cycle now borrows its characteristic colouring, from the brilliant triumph of some one of these.

The month of June all aflame with the fires of Pentecost, sees the Holy Ghost setting upon its predestined foundations, the first layer of stones, in the Church's construction ; to this month, that is, belongs the honour of proclaiming the memorable names of Peter and Paul, wherein are summed up all the services and trophies of the whole Apostolic College. Peter declared the Gentiles admitted to the grace of the Gospel ; Paul was named their Apostle ; but still, before rendering the homage so justly due to these two leaders of the Christian people, fitting is it that nations should throng, in grateful veneration, around the sainted guide given to Paul himself, in the opening days of his apostolate, that is, around Barnabas, whose name is interpreted, the *son of consolation*,² and by whom the convert of Damascus was presented to the terrified Church, anon so sorely tried by the violence of Saul the persecutor. The 29th of June will derive its chief radiance from the simultaneous confession of the two Princes of the Apostles, *united*

¹ Eph. ii. 20.

² Acts, iv. 36.

*in death, as they had been one in life.*¹ Be then honour due, first of all, to him who first knit together this fruitful union, by leading to the Head of the infant Church, the future Doctor of the Gentiles.² Barnabas presents himself before us, as a herald; the feast which the Church is celebrating in his honour is a prelude to the gladness which awaits us, at the end of this month so rich in light and in fruits of holiness.

Let us read his history, drawn up, as it mainly is, from the Acts of the Apostles. Notwithstanding its brevity, there are, on the pages of the sacred Liturgy, few more glorious than this.

Barnabas, called also Joseph, a Levite, was born in Cyprus, and was the one designated by the apostles, together with Paul, to preach the Gospel of Christ, to the Gentiles. He having land, sold it, and brought the money to the apostles. Being sent to Antioch to preach there, he met with a great number of people already converted to the faith of Christ, the Lord, which thing filled him with much joy, and he multiplied his exhortations, that they might persevere in the faith of Christ. His word had great success, for he was looked upon by all as a good man and one filled with the Holy Ghost.

Travelling thence to Tarsus, there to seek Paul, he came with him as far as Antioch. They here passed one year with

Barnabas Levites, Cyprius genere, qui et Joseph, cum Paulo Gentium Apostolus ordinatus est ad prædicandum Jesu Christi Evangelium. Is, agro vendito quem habebat, redactam ex eo pecuniam attulit Apostolis. Missus autem Antiochiam prædicationis causa, cum ibi multos ad Christi Domini fidem conversos esse comperisset, incredibiliter lætatus, eos hortabatur ut in Christi fide permanerent. Qua cohortatione multum proficiebat, quod ab omnibus vir bonus et Spiritu Sancto plenus habebatur.

Profectus inde Tarsum, ut quæreret Paulum, cum eo Antiochiam venit. In ejus urbis Ecclesia annum com-

¹ Ant. Oct. Ap. ad Bened.

² Acts, ix. 27.

morati, christianæ fidei et vitæ illis hominibus præcepta dederunt : ubi etiam Jesu Christi cultores primum Christiani sunt appellati. Discipuli autem Pauli et Barnabæ suis facultatibus christianos, qui in Judæa erant, sustentabant, eo mittentes pecuniam per Paulum et Barnabam. Qui perfuncti illo charitatis officio, adhibito Johanne cui cognomen erat Marcus, redierunt Antiochiam.

Cum autem Antiochiæ in Ecclesia, cum cæteris prophetis et doctoribus, Paulus et Barnabas in jejuniis et oratione Dominum deservirent, dixit Spiritus Sanctus : Segregate mihi Saulum et Barnabam in opus ad quod assumpsi eos. Tunc jejunantes et orantes, imponentesque eis manus, dimiserunt illos. Itaque Seleuciam venerunt, inde in Cyprum : ac multas præterea urbes regionesque, prædicantes Evangelium summa cum audientium utilitate, peragrarunt. Postremo Barnabas, digressus a Paulo, una cum Johanne qui cognominatus est Marcus, navigavit in Cyprum : ibique circiter septimum Neronis annum, tertio Idus Junii, ad apostolici muneris laudem martyrii coronam adjunxit. Ejus corpus, Zenone imperatore, repertum est in insula Cypro ; ad cujus pectus

the Faithful who formed the Church of this city, labouring to instruct them in the Christian life and in faith ; and here also it was, that the worshippers of Jesus Christ were first called Christians. The disciples of Paul and Barnabas aided with alms, the Christians that were in Judea ; and sent these subsidies by the hands of Paul and Barnabas. Having performed this work of charity, joining unto them John, surnamed Mark, they returned to Antioch.

Whilst Paul and Barnabas were serving the Lord in the Church of Antioch, fasting and praying with the other prophets and doctors, the Holy Ghost spoke and said : Separate Me Paul and Barnabas for the work whereunto I have called them. Then with fasting and prayer, they imposed hands upon them and let them depart. They went to Seleucia, and thence to Cyprus ; besides this, they passed through many towns and countries preaching the gospel everywhere with much fruit, amongst all who heard them. After this Barnabas separated himself from Paul and together with John surnamed Mark, returned to Cyprus. Here, about the seventh year of the reign of Nero, on the third of the Ides of June, he joined the martyr's crown to the dignity of an Apostle. In the reign of the Emperor Zeno, his body was discovered, in the

erat Evangelium Matthæi, Island of Cyprus: on his breast lay a copy of the Gospel of Saint Matthew, written by the hand of Barnabas himself.

To thee, O Barnabas, we offer the gratitude of the nations. Thou didst watch, O faithful Levite, beside the figurative sanctuary of the days of expectation, *observing the coming of the Lord God*,¹ until at last the true ark, the Incarnate Word, having appeared in Sion, thou didst at once take thy place at his side, to defend and serve him, the ark of holiness, that had come to rally all nations, to give unto them the true manna, to establish amongst all a new covenant; this was to require from the sons of the Old Testament, the sacrifice of the privileges that had been theirs, since the first prevarication of the Gentiles. Though a member of the favoured tribe of Levi, prompt wast thou to abandon its sacred titles which thou didst recognise to have been but limited, and to be now set aside; yea, outstepping mere precept, thou didst not hesitate to renounce all thy family possessions and give them up, together with thyself, to the Church yet in her infancy and scorned by the Synagogue. Therefore, the Holy Ghost would not be out-done in generosity; to thee he reserved the signal privilege of presenting to the Gentiles, their apostle. Saul was thy friend; blinded by the prejudices of his sect, he scorned to follow thine example; and the Faithful trembled at his very name, seeing in him their most relentless persecutor. But silently thine intercession arose from earth, and blending with that of Stephen, pleaded a strong prayer for the murderer. The hour of grace had sounded; and thou

¹ Lev. viii. 35.

wast the first in Jerusalem, to hear of its victory ; on the strength of thy testimony alone, the terrified assembly of believers opened their doors to the recent convert.

Thus appearing before the Church, as guarantee for the future Doctor of the Gentiles, to thee belonged the honour of leading him forth to the scene of his labours. Thine it was not, to be numbered among the Twelve by our Lord, yet thine authority was of a kind that almost equalled theirs. After the baptism of Cornelius, thou wast delegated, by the apostles to Antioch to direct the evangelisation of the Gentiles. There Paul, the new labourer, was joined to thee ; and then did the word of salvation falling from thy lips, begin to produce conversions so numerous, that the Faithful were then called, for the first time Christians, to distinguish them at once from both pagans and Jews. The emancipation of the nations was thus accomplished and Paul in the eyes of all, as also according to the language of the Holy Ghost himself, was still but thy disciple and thy client.¹ For which reason the Divine Spirit was pleased that thou shouldst share in common with him, that solemn ordination whereby he was constituted *Apostle of the Gentiles*. But very soon after this, the greater good of souls required that thy journeys and labours, hitherto inseparable from his, should be divided. Thine apostolate was then directed more specially to the Island of Cyprus, so abused in pagan times, by the demon of voluptuousness : there hadst thou first seen the light and now thou didst gladly devote thy sweat and even thy blood to diffusing throughout this thy native Isle, the purifying light of the Son of God.

But the Pentecostal fires burning in thy breast,

¹ Acts, xi ; xii. 25 ; xiii. 1.

urged thee ever forwards and onwards to more distant missions. Of thee it was written as of Paul: *I have set thee to be the light of the Gentiles: that thou mayest be for salvation unto the uttermost part of the earth.*¹ Thus, Italy also heard thy sweet voice, redolent of the joy and consolation of the Paraclete; she beheld thy noble countenance, the serene majesty whereof had made the pagans of another land mistake thee for one of their gods, veiled under human features.² Bergamo, Brescia, and other places, especially Milan, claim thee as their Father. Then, O Barnabas, from thine exalted throne, look down and ever protect the faith thou didst deposit in these spots, which, more fortunate than the fated cities of Cyprus, have remained faithful. Vouchsafe to protect the Order, so useful to the Church, which claims thy powerful patronage; may its apostolate continue to carry out thine own, and may its members deserve unto the day of doom, the high esteem in which it was held by Saint Charles Borromeo, thy glorious successor in the see of Milan. In one word, O Father of the Gentiles, extend thy solicitude to all nations, for all, without distinction, were confided to thee by the Holy Ghost, suffer them to enter into the *way of light* so exquisitely described in that precious Epistle which bears thy blessed name:³ may the Gentile world become the true temple, of which that of Moriah was but a figure.⁴

¹ Acts, xiii. 47.³ Epist. Cathol. S. Barnab. Ap. xix.² *Ibid.* xiv. 11.⁴ *Ibid.* xvi.

JUNE 12.

SAINT JOHN A. S. FACUNDO,
OR OF SAHAGUN.

CONFESSOR.

THE kingdom which the Apostles have mission to establish upon earth is a reign of peace. Such was the promise pledged by Heaven to earth, on that glorious night, wherein was given to us the Emmanuel. And on that other night which witnessed our Lord's last farewell at the Supper, did not the Man-God base the New Testament upon the double legacy which he bequeathed to his Church, of his sacred Body and Blood, and of this peace announced of yore by Bethlehem's angels?¹ Yea, a peace unknown till then, here below; a peace all his own, because, as he said, it proceeds from him, but still is not himself; this gift substantial and divine, is no other than the Holy Ghost in person! Like to some sacred leaven, this peace has been spread amongst us, during these Pentecostal days. Men and nations alike, have felt the secret influence. Man at strife with heaven and divided against himself, was indeed justly punished for his insubordination to God, by the ascendancy of the senses in his

¹ St John, xiv. 27.

revolted flesh ; but he now sees harmony once again established in his own being, and his appeased God treating as a son, the obstinate rebel of former days. The sons of the Most High are to form a new people, stretching their confines unto earth's furthest bounds. *Seated in the beauty of peace*, to use the prophets expression,¹ this blessed race shall see all nations flocking to its midst, and shall draw down, here below, the good will of heaven, so exquisitely imaged therein.

Whereas formerly nations were constantly at strife, and wreaking vengeance in many a bloody combat, that knew no end but in the extermination of the vanquished, once baptised, they recognise each other as sisters, according to the filiation of the *Father who is in heaven*. Faithful subjects of the one *Pacific King*, they yield themselves up to the Holy Ghost that he may soften their manners ; and if, perforce, war, the result of sin, must needs sometimes come, wofully reminding man of the consequences of the fall, this inevitable scourge will, at least henceforth have some law besides that of might. The right of nations, the right of every Christian who rejects all that savours of pagan antiquity, the faith of treaties, the arbitration of the Vicar of Christ, supreme controller of the consciences of kings, these and only these, can eliminate occasions of bloody discord. Thus there were to be ages, in which the "*peace of God*," or the "*truce of God*," or a thousand such loving artifices of the common mother, would prevail to restrict the number of years and of days, wherein the sword might be allowed to remain unsheathed against human life ; were these limits out-stepped the transgressor's blade would be snapped in twain by the power of the spiritual sword, more dreaded,

¹ Is. xxxii. 18.

in those days, than warrior's steel. Such the potency of the Gospel's might, that even in these present days of universal decadence, respect for a disarmed foe imposes itself as law on the hottest adversary, so that after a battle, victors and vanquished meeting like brothers, lavish the same cares both corporal and spiritual, on the wounded of either camp: such the persistent energy of the supernatural leaven which has been working progressive transformation in mankind, for eighteen hundred years, and is even still acting upon those who would fain deny its power!

He whom we are honouring, to-day, is one of the most glorious instruments of this marvellous conduct of divine Providence. Heaven-born peace mingles her placid ray with the brilliant aureola that wreathes his brow. A noble son of Catholic Spain, he knew how to prepare the future glory of his country, as well as any mailed hero that laid Moor prostrate in the dust. Just as the eight hundred years' crusade that drove the crescent from Iberian soil, was closing, and the several kingdoms of this magnanimous land were blending together under one sceptre, this lowly hermit of Saint Augustine was laying within hearts, the foundation of that powerful unity which would inaugurate the glories of Spain's sixteenth century. When he first appeared, rivalries engendered too easily by a false point of honour, in a nation armed to the teeth, sullied the fair land of Spain with the blood of her sons, slain by Christian hands. As he now stands before us receiving the Church's homage, we behold discord at his feet, overthrown and vanquished by his defenceless hand.

Let us read this precious life as related in the Liturgy.

John was born at Sahagun in Spain, of a noble race; his parents after long childlessness, obtained him from God by prayers and good works. From his earliest years he gave clear signs of his after holiness of life: for he was used to climb up upon a high place, to preach to the other little boys, and to exhort them to be good and to be attentive to the public service of God, and he made it his work, to reconcile their quarrels. In his native place, he was given in charge to the monks of the Order of Saint Benedict of San Facundo to be taught the first elements of learning. While he was thus busied, his father obtained for him the benefice of the Parish, but no inducements could persuade him to keep this preferment. He became one of the household of the Bishop of Burgos, and that Prelate seeing his uprightness, took him into his counsels, ordained him Priest, and made him a Canon, heaping many kindnesses upon him. However, that he might serve God the more quietly, he left the Bishop's palace, resigned all his Church income, and betook him to a certain chapel where he celebrated the Holy Mass every day, and oftentimes preached concerning the things of God, with great profit to all that heard him.

He went later on, to Salamanca to study, and there being taken into the celebrated col-

Joannem, Sahaguni in Hispania nobili genere natum, parentes cum diu prole caruissent, piis operibus et orationibus a Deo impetrarunt. Ab ineunte ætate egregium futuræ sanctitatis specimen dedit: nam e loco superiori ad cæteros pueros crebro verba faciebat, quibus eos ad virtutem et Dei cultum hortabatur, eorumque dissidia componebat. In patria monachis sancti Facundi ordinis sancti Benedicti, primis litterarum rudimentis imbuendus traditur: dum iis operam daret, curavit pater ut parochus ecclesiam administraret: quod munus juvenis nullis rationibus adduci potuit ut retineret. Inter familiares episcopi Burgensis adscriptus, ob spectatam ipsius probitatem intimus ei fuit, ab eoque presbyter et canonicus factus, multis beneficiis auctus est. Sed, relictæ aula episcopi, ut Deo quietius serviret, omnibus ecclesiæ proventibus abdicatis, se cuidam sacello addixit, ubi Sacrum quotidie faciebat, ac de rebus divinis magna cum auditorum ædificatione frequenter concionabatur.

Postea studiorum causa Salmanticam profectus, in celebre collegium divi

Bartholomæi cooptatus, sacerdotis munus ita exercuit, ut simul optatis studiis incumberet, et in sacris etiam concionibus assidue versaretur. Cum vero in gravissimum morbum incidisset, arctioris disciplinæ voto se obstrinxit, quod ut redderet, cum prius cuidam pauperi pene nudo ex duabus, quas tantum habebat vestes, meliorem dedisset, ad cœnobiū sancti Augustini severiori disciplina tum maxime florens se contulit: in quo admissus, obedientia, animi demissione, vigiliis ac oratione provectiores anteibat. Triclinii cura cum ipsi demandata esset, vini dololum, ipso attingente, omnibus monachis per annum abunde sufficit. Exacto tyrocinii anno, præfecti jussu munus concionandi suscepit. Salmanticæ id temporis adeo cruentis factionibus divina humanaque omnia permixto erant, ut singulis propemodum horis cædes fierent, et omnium ordinum ac præsertim nobilium sanguine non viæ solum et fora, sed templa etiam redundarent.

At Joannes, tum concionibus, tum privatis colloquiis civium animos demulcens, ad tranquillitatem urbem reduxit. Virum principem graviter offendit, quod illius in subditos sæ-

lege of Saint Bartholomew, performed his priestly office in such sort, that he was at once constant to study, the present object of his desire, and yet assiduous to the duty of preaching. Here he had a severe illness, and vowed to embrace a sterner way of living, in fulfilment of which vow, having given to a half-naked beggar the better of the only two garments he possessed, he withdrew to a monastery of Saint Augustine then flourishing in full observance of severe discipline. Being admitted therein, he surpassed the most advanced, in obedience, in lowliness of mind, in vigils, and in prayer. The care of the refectory being confided to him, one barrel of wine, handled by him, abundantly sufficed the whole community for an entire year. After his year of noviceship, he undertook once more, by obedience, the duty of preaching. At that time owing to bloody feuds, all things human and divine at Salamanca, were in such utter confusion that murders were committed almost every hour, and the streets and squares, yea, even the very churches flowed with the blood of all classes especially of the nobility.

It was John, who by public preaching and private conversations, softened the hearts of the citizens, so that the town was restored to peace. One of the nobles whom he had grievously offended by rebuking

him for his cruelty towards his vassals, sent two knights to murder him on the road. They had already come nigh to him, when God struck them with such terror, that they were rendered immovable, and their horses likewise; until at length prostrating themselves before the feet of the Saint, they implored his forgiveness for their crime. The said lord, likewise smitten with a sudden dread, despaired of his salvation, till he had sent for John, who finding him, repentant of his deed, restored him to health. Some factious men also, who assailed him with clubs, found their arms stiffen, nor would their strength return, till they had asked his pardon for their wickedness. Whilst celebrating Mass, he was wont to behold the Lord Jesus Christ then present, and to quaff, from the Fountain-Head of the Divinity, heavenly mysteries. Oftentimes also, he could see into the secrets of men's hearts, and foretell things to come, that were quite unlooked for. He raised from the dead his brother's daughter, a child seven years old. He foretold his own death; and having prepared himself, by receiving most devoutly the Sacraments of the Church, he died. He was glorified by miracles both before and after his death. These being duly proved Alexander VIII. numbered him among the Saints,

vitiam increpasset. Qua de causa equites duos immisit, qui eum in itinere confoderent: jamque ad ipsum propinquaverant, cum stupore divinitus immisso simul cum equis immobiles steterunt, donec ad pedes sancti viri provoluti, sceleris veniam precarentur. Ipse quoque princeps, repentino terrore percussus, jam de salute desperaverat, cum, revocato Joanne, facti pœnitens, incolumitati redditus est. Factiosi etiam homines, cum eum fustibus peterent, brachiis diriguere, nec ante redditæ vires quam delicti veniam precarentur. Christum Dominum, dum Sacrum faceret, præsentem contueri, atque ex ipso divinitatis fonte cœlestia mysteria haurire solitus. Abdita cordis inspicere, ac futura raro eventu præagire frequens illi fuit, fratrisque filiam septennem mortuam excitavit. Denique, mortis die prænuntiato, et Ecclesiæ sacramentis devotissime susceptis, extremum diem clausit multis ante et post obitum miraculis gloriosus. Quibus rite probatis, Alexander Octavus Sanctorum numero eum adscripsit.

O Blessed Saint, well hast thou earned the privilege of appearing in the heavens of holy Church, during these weeks that are radiant with Pentecostal light. Long ago did Isaias thus portray the loveliness of earth, on the morrow of the coming down of the Paraclete: "How beautiful upon the mountains are the feet of them that bring good tidings, and that preach peace: of them that preach salvation that say to Sion: *Thy God shall reign!*"¹ What the prophet thus admired, was the sight of the Apostles' taking possession of the world, in God's name; but in what did thine own mission differ from theirs thus enthusiastically pictured by the inspired pencil? The same Holy Ghost animated thy ways and theirs; the same *Pacific King* beheld his sceptre by thy hand, made yet more steadfast in its sway over a noble nation of his vast empire. *Peace*, the one object of all thy labours here below, is now thine eternal recompense in heaven where thou reignest with him. Thou dost now experience the truth of thy Master's word, when he said of such as resemble thee by working to establish peace, at least within the territory of their own hearts: *Blessed are the peace-makers for they shall be called the children of God!*² Yea, rest then, dear Saint, in thy Father's inheritance, into which thou hast entered; rest thee, in the beatific repose of the Holy Trinity that inundates thy soul, and may we here, afar off in this chilly earth below, feel something of that genial peacefulness.

Vouchsafe to lavish upon thine own land of Spain, the same succour which, in thy life time was so precious unto her. No longer does she hold that pre-eminence in Christendom, which became hers, just after thy glorious death. Would that thou couldst now

¹ Is. lii. 7

² St. Matth. v. 9.

persuade her, that never can her greatness be recovered, by lending an ear to the deceptive whisperings of false liberty. But that which could in bygone days render her so strong and powerful, can do so again, if she draw down upon her the benedictions of Him by whom alone kings reign.¹ Devotedness to Christ, that was her glory; devotedness to truth, that was her treasure! Revealed truth is alone that whereby men enter into true liberty:—*Truth will make you free.*² Truth alone is able to bind in unity indissoluble, the many minds and wills that make up a nation: powerful is that bond, for it secures strength to a country beyond her frontiers, and peace to her within. Apostle of peace, remind thine own people, and teach the same to all,—that absolute fidelity to the Church's doctrines is the sole ground whereon Christians may seek and find concord.

¹ Prov. viii. 16.

² St. John, viii. 32.

THE SAME DAY.

SAINT BASILIDES AND COMPANIONS,

MARTYRS.



BESIDE John of Sahagun, the Apostle of peace, are grouped four warriors of our Lord's army. Thus peace and war this day, go hand in hand, yea, form but one in the kingdom of the Son of God. The three-fold peace, preached by Christ, namely, man's peace with his God, with himself, and with his brethren, all fellow citizens in the Holy City,—is to be won only at the cost of combat with Satan, the flesh, and the world, which is the "accursed city." Together with the Church, let us blend in one united homage, our praises of the glorious Confessor of these later ages, and of the stern veterans of persecuting times.

Basilides, Cyrinus, Nabor et Nazarius, romani milites, nobiles genere et virtute illustres, christiana religione suscepta, cum Christum Dei Filium, Diocletiano imperatore, prædicarent, ab Aurelio, præfecto Urbis comprehensi, et ut diis sacra facerent admoniti, ejus jussa contemnentes, missi sunt in carcerem. Quibus oranti-

Basilides, Cyrinus, Nabor, and Nazarius were Roman soldiers of illustrious birth and valour. Having embraced the Christian religion, and being found publishing that Christ is the Son of God, they were arrested by Aurelius, Prefect of Rome, under Diocletian. As they despised his orders to sacrifice to the gods, they were committed to prison. While

they were at prayer there, a brilliant light broke forth before the eyes of all present and shone in all the prison. Marcellinus, the gaoler and many others, were moved by this heavenly glory to believe in the Lord Christ. Having gone forth from the prison, they were afterwards thrown in again, by the Emperor Maximian, who caused them, first of all, to be beaten with scorpions, for having, despite his orders, continued to have ever in their mouth that there is but one Christ, one God, one Lord, and so they were laden with chains. Thence, on the seventh day, they were brought out, and set before the emperor, and there still persisting in mocking at the foolish idols, and declaring Jesus Christ to be God, they were accordingly condemned to death, and beheaded. Their bodies were given to wild beasts to be devoured, but as they refused to touch them, the Christians took and buried them honourably.

bus, cum subito clarissima lux oborta omnium oculis qui ibidem essent carcerem collustrasset, illo cœlesti splendore commotus Marcellus custodiæ præpositus, multique alii Christo Domino crediderunt. Verum postea e carcere emissi, ab imperatore Maximiano, cum, ejus etiam neglecto imperio, unum Christum Deum et Dominum in ore haberent, scorpionibus cruciati iterum conjiciuntur in vincula, unde septimo die educti et ante pedes imperatoris constituti, perstiterunt in irrisione inanium deorum, Jesum Christum Deum constantissime confitentes. Quamobrem damnati, securi feriuntur. Quorum corpora feris obiecta, nec ab illis tacta, a christianis honorifice sepulta sunt.

From you we learn, O soldiers of Jesus Christ, the nature of that *peace* which He came to bring *upon earth to men of good will*. Its reward is no other than God himself, who by it and together with it, communicates himself to such as are worthy. Its invigorating sweetness overpowers every sensitive feeling, even that of tortures such as Christians, after your example, must be ready to undergo, in order to preserve intact this priceless treasure. Amidst torments and beneath the death-stroke, this

peace upheld you, keeping your mind and heart free,—fixed alone on heaven:¹ this same peace now forms for ever, your eternal beatitude, in the presence of the undivided and ever tranquil Trinity. Whatsoever be the varied condition of our life here below, lead us, O holy Martyrs, by the path of this perfect peace, fraught as it necessarily is with valour and love, unto the repose of endless bliss.

¹ Philip. iv. 7.

THE SAME DAY.

SAINT LEO THE THIRD,

POPE AND CONFESSOR.



THE fragrance of Christmas is suddenly wafted around us, whilst basking in the Pentecostal ray! Leo III., as he speeds his flight from earth, sheds upon us the perfumed memory of that day, whereon the Infant God was pleased to manifest, by his means, the plenitude of his principality over all nations. Christmas Day of the year 800, witnessed the proclamation of the Holy Empire. The obscurity and poverty which had eight centuries previously, ushered in the Birth of the Son of God, had for its object the drawing of men's hearts; but this feebleness, redolent as it was with tenderness and condescension, was far from expressing the fulness of the mystery of the Word made Flesh. The Church tells us so, every year, as this blessed night of love comes round: "A Child is born to us, and upon his shoulder, is the sign of *Principality*; his name shall be called the Wonderful, the Mighty, the Father of the world to come, the *Prince of Peace*.¹" Yea, *Peace*, this day, once more shines upon the Cycle,—the Peace of Christ, indisputably Victor and King! More even in one respect than our St. John of to-day, does Leo III. deserve the united gratitude of the Faithful. Here

¹ The Office of Matins Christmas Day.

he stands like a new Sylvester, in presence of a new Constantine; by him alone, is the complete victory of the Word Incarnate absolutely revealed.

Christ had successively triumphed over the false gods, over Byzantine Cæsarism, and over barbarian hordes. A new society had sprung up, governed by princes who confessed to hold their crowns of the Man-God alone. To the old Roman empire founded on might, to Cæsarism coiled around the world,—rather bruising with the iron teeth of its domination,¹ than binding it together,—was to succeed that confederation of baptised nations, which was to be called Christendom. But whence the unity, needed for so vast a body? Who the chief, amongst such a multitude of princes equal in birth and in rights? On what basis can the primacy of such a chieftain stand? Who may summon him? who point out the chosen of the Lord, and anoint him with so potent an anointing, that his right to the first place in the councils of kings, be undisputed by the strongest amongst them? The Holy Ghost, brooding over the chaos of peoples, as in the beginning over the dark waters,² had long been elaborating this new creation, which must declare the glory of our Emmanuel:³ the new Empire thus prepared would, as it were of itself, spring forth unto light, out of circumstances preordained strongly and sweetly,⁴ by Eternal Wisdom.

Up to this period, the uncontested primacy of the spiritual power had stood majestic and alone, amidst Christian kingdoms. Though weakest of them all, ever did Peter's successor behold earth prostrate at his feet; the city of the Cæsars had become his; Rome, by his voice, commanded all nations. Nevertheless, his authority, unarmed and defenceless, must

¹ Dan. ii. 40.

² Gen. i. 2; Apoc. xvii. 15.

³ Ps. xviii. 2.

⁴ Wisd. viii. 1.

needs at times repel assaults of violence too often possible, and which had already more than once imperilled the sacred patrimony consecrated by ages, to securing the independence of Christ's Vicar. For the spiritual power, when once able to appear in sublime magnificence, became itself the object of sacrilegious ambition, the coveted prey of blackest perfidy. Leo III. himself had lately experienced this, in his own sacred person. A powerful lord, in conjunction with certain unworthy clerics, banded together by one common greed for gain, had beguiled the Pontiff into an ambush; his body had been mutilated, his eyes and tongue torn out, and his life preserved only by miracle; more wondrous still, his sight and speech had been afterwards restored, by divine intervention. All Rome, witnessing this prodigy, was loud in heartfelt thanksgiving. God had indeed delivered his anointed; but the assassins had remained, nevertheless, masters of the city, until the victorious troops of the Frankish king brought back the illustrious victim and re-instated him in his palace. Still this noble triumph was of itself no guarantee against future peril; for it had been preceded by other such victories, likewise due to the ever ready arm of the *eldest daughter of the Roman Church*. Her protecting sword once again withdrawn, leaving the work of restoration scarce accomplished, new plots within or outside of Rome, would soon be again set in motion for the usurpation of either the spiritual or of the temporal power of the Papacy. From the coast of the Bosphorus too, the depraved successors of Constantine only applauded such intrigues, even keeping conspirators and traitors in secret pay.

Such a state of things could no longer continue. The Sovereign Pontiff must necessarily look around, to find some security less precarious, for the great interests confided to his keeping; the peace of the

whole Christian world, the peace of souls as well as of nations, demanded that the highest authority upon earth, should not be left at the mercy of ceaseless cabals. It was by no means sufficient that, at the hour of peril, the Vicar of Jesus Christ should be able to depend upon the fidelity of one nation, or of one prince. Some permanent institution was needed, not only to repair, but to ward off every blow aimed by violence or by perfidy against Rome. Christian society was, by this time, advanced enough to furnish materials for the carrying out of such a noble conception. Already indeed, Pepin le Bref, by abandoning his Italian conquests, into the hands of the Apostolic See, had unreservedly constituted the temporal sovereignty of the Roman Pontiffs. But, though the use of the sword in self defence, belongs to the Pope by right, just as much as to any king, in his own states, yet, even when absolutely unable to act otherwise, personal use of armed force must ever be distasteful to the successor of *him* whom the Man-God appointed, here below, as the Vicar of His Love.¹ On the other hand, he well knows that he must maintain those sacred rights, for which he has to answer unto both God and man. Monarch as he is, Peter's successor would be at liberty to choose from amongst the kings of the West (all of whom gloried in being his sons), one prince to whom he might confide the office of *protector and defender* of Holy Church. Head, as he is, of the whole spiritual army of the elect, Porter of heaven's gates, Depository of grace and of infallible truth, he could invite the said prince to the honour of his alliance. Sublime indeed would such an alliance be, the legitimacy whereof bears the palm over that of all treaties ever concluded between potentates. Such an alliance,

¹ Ambr. in Luc x.

inasmuch as it is intended to guarantee the rights of the King of kings, in the person of His representative, would entail solemn obligations, it is true, on the recipient; but, at the same time, it would single him out to lofty privileges. Intrinsically vain and powerless are nobility of race, vastness of territory, glory of arms, and brilliancy of genius, to exalt a prince above his peers; such a greatness merely springs from earth, and outstrips not man's limits. But the ally of Pontiffs would possess a dignity touching upon the heavenly; for such are the sacred interests whereof he would assume the filial guardianship. Without in the least encroaching on the domain of other kings, his compeers in other respects, or derogating from their independence, he must hold it his right, as accredited protector of his mother, the Church, to carry the sword, whithersoever the spiritual authority is aggrieved or requires his concurrence, in the accomplishment of the divine mission of teaching and saving souls. In this sense, his power must be universal, because the mission of Holy Church is universal. So real this power, so distinct from every other, that to express it a new diadem must needs be added to the regal crown already his by inheritance; and a fresh anointing, different from the usual royal unction, must manifest in his person, superiority over all other kings, chieftainship of the *Holy Empire*, of the Roman Empire renewed, ennobled, and limitless, as the earthly dominion assigned to Jesus Christ by the Eternal Father.

Verily this magnificent conception unveils before us the boundless Empire of the Word Incarnate, in all its wondrous plenitude! He alone possesses fully, by right of birth, by right of conquest, the universality of nations;¹ He alone can delegate, for and

¹ Ps. ii. 8.

by his Church, such power to kings. Who then may tell the splendour of that Christmas festival whereon Charlemagne the greatest of princes, prostrate before the Infant God, beheld his anterior glories eclipsed by the pomp of that unexpected title, whereby he was officially appointed lieutenant of the divine Child couched in the humble crib! Beside the tomb of the first of Popes, of him that was crucified by the orders of a Cæsar, Leo III. in the plenitude of his sole authority, reconstituted the Empire; in Peter's name, on Peter's tomb, he linked once more the broken chain of the Cæsars. Henceforth, before the eyes of all nations, the Pope and the Emperor (to use the language of the papal bulls), will appear as two luminaries directing earth's movements; the Pope, as the faithful image of the Sun of Justice; the Emperor, as deriving his light from the radiance cast on him by the Supreme Pontiff.

Too often, indeed, will parricides stand up in revolt, and turn against the Church the sword that should be brandished only in her defence. But even these will only serve to demonstrate more clearly, that the Papacy is verily the one source of empire. True, the day may come when German tyrants, rejected as unworthy by the Roman Pontiffs, will lay violent hands on the Eternal City, creating anti-popes, with a view to the aggrandizement of their own power. But by the very fact of carrying their insolence so far as to get themselves crowned champions of Saint Peter, by these pseudo-vicars of Christ, on the very tomb of the Prince of the Apostles, will they prove, that society in those days could acknowledge no title to greatness, save such as either came, or seemed to come, from the Apostolic See. The abuses and crimes, everywhere to be met with on history's page, must not allow us Christians to forget, that the value of an epoch or of an institution

must, as regards God and his Church, be measured only by the progress derived thence by truth. Even though the Church do suffer from the violence of rightful or of intruded emperors, she nevertheless rejoices much to see her Spouse glorified, by the faith of nations, still recognising how, through Christ, all power resides in her alone. Children of the Church, let us judge of the *Holy Empire*, as the Church, our Mother, judges of it: it was the highest expression ever given to the influence and power of the Popes. To this glorification of Christ in his Vicar, did Christendom owe its thousand years of existence.

Space fails us, or gladly would we here describe in detail the gorgeous liturgical function used during the Middle-ages, in the *Ordination of an Emperor*. The *Ordo Romanus* wherein these rites are handed down to us, is full of the richest teachings clearly revealing the whole thought of the Church. The future lieutenant of Christ, kissing the feet of the Vicar of the Man-God, first made his *profession* in due form: he "guaranteed, promised, "and swore fidelity to God and blessed Peter, "pledging himself on the holy Gospels, for the rest "of his life, to protect and defend, according to his "skill and ability, without fraud or ill intent, the "Roman Church and her Ruler, in all necessities or "interests affecting the same." Then followed the solemn EXAMINATION of the faith and morals of the *elect*, almost identically word for word, the same as that marked in the Pontifical, at the Consecration of a Bishop. Not until the Church had thus taken sureties regarding *him* who was to become in her eyes, as it were, an extern bishop, was she content to proceed to the Imperial ORDINATION. Whilst the Apostolic Suzerain, the Pope, was being vested in pontifical attire for the celebration of the sacred

Mysteries, two cardinals clad the emperor *elect*, in amice and alb; then they presented him to the Pontiff, who made him a Clerk, and conceded to him, for the ceremony of his coronation, the use of the tunic, dalmatic, and cope, together with the pontifical shoes and the mitre. The anointing of the prince was reserved to the Cardinal Bishop of Ostia, the official consecrator of popes and emperors. But the Vicar of Jesus Christ himself gave to the new emperor, the infrangible seal of his faith, namely the RING; the SWORD, representing that of the Lord of armies, the *Most Potent One* chanted in the Psalm;¹ the GLOBE and SCEPTRE, images of the universal empire and of the inflexible justice of the King of kings; lastly, the CROWN, a sign of the glory reserved in endless ages as a reward for his fidelity, by this same Lord Jesus Christ, whose figure he had just been made. The giving of these august symbols took place during the holy Sacrifice. At the Offertory, the emperor laid aside the cope and the ensigns of his new dignity; then, clad simply in the dalmatic, he approached the altar and there fulfilled, at the Pontiff's side, the office of Subdeacon, the *Servitor*, as it were, of Holy Church and the official representative of the Christian people. Later on, even the stole was given him: as recently as 1530, Charles V. on the day of his coronation, assisted Clement VII. in quality of deacon, presenting to the Pope the paten and the host, and offering the chalice together with him.

The Christmas Day of the year 800, witnessed not indeed the display of all this sacred pageantry; for these splendid rites reached full development only in course of centuries. Up to the last moment, Leo III. had kept wholly secret the grand project conceived

¹ Ps. xliv. 4.

in his heart. But none the less solemn was this marvellous historic fact, when Rome, at the sight of the golden crown placed by the Pontiff's hand on the brow of the new Cæsar, re-echoed the cry: "To Charles, the most pious, the ever august, the Monarch crowned by God, to the great and pacific Emperor of the Romans, life and victory!" This creation of an empire by the sole power and will of the Supreme Pontiff, on such a day, and for the sole service of the interests of our Emmanuel, verily puts the finishing stroke to that which the Birth of the Son of God was meant to achieve. As year by year this august Christmas festival returns, let us remember Leo the Third's work,¹ and so enter more and more fully into the touching antiphons of that day: "The King of Peace whom the whole earth desireth to see, hath shown his greatness. He is magnified above all the kings of the earth."

The account of this holy Pope's life, we here borrow from the "Proper of the city of Rome."

Leo, the third of this name, was a Roman born, having Asuppius for his father. He was brought up from infancy in the dependencies of the patriarchal Church of Lateran, and formed to all divine and ecclesiastical sciences. Becoming a monk of St. Benedict, then Cardinal Priest, he was at last, with common consent, created Sovereign Pontiff, on the very day of the death of Adrian, in the year seven hundred and ninety-five. He oc-

Leo hujus nominis tertius, Romanus ex patre Asuppio, a pueritia in Vestiario Patriarchii Lateranensis, in omnem ecclesiasticam ac divinam disciplinam educatus, ex monacho sancti Benedicti presbyter cardinalis, ac demum Pontifex maximus, incredibili omnium consensione, ipsodie obitus Adriani creatus est, anno septingentesimo nonagesimo quinto seditque in sancta Petri sede annos viginti, menses quin-

¹ See "Christmas," Vol. I. of this Work, page 126, where mention is made of this historic event, in its proper place.

que, dies decem et septem.

Talem se in pontificatu exhibuit, qualem se ante assumptionem præbuerat: piissimum scilicet mitissimum, singulari in Deum religione, erga proximum charitate, prudentia in rebus gerendis, pauperum ægrorumque parentem, Ecclesiæ defensorem, divini cultus promotorem, utpote qui maxima quæque pro Christo et Ecclesia sedulo præstitit et patienter toleravit.

Cum ab impiis, erutis oculis et confossus vulneribus, semivivus relictus fuisset, postridie per insigne miraculum sanus inventus est, iisdemque parricidis vitam suis precibus obtinuit. Carolo Magno Francorum regi Romanum imperium detulit. Peregrinis amplissimum xenodochium extruxit; patrimonium, aliosque fundos pauperibus adscripsit. Basilicas Urbis, præsertim Lateranensem (in cujus Patriarchio triclinium magnum super omnia triclinia fundavit), et sacras ædes, tot ac tantis divitiis cumulavit, ut fidem omnem superare videatur. Vitam demum religiosissimam pio fine coronavit, pridie Idus Junii anno Domini octingentesimo decimo sexto, et sepultus est in Vaticano.

cupied the venerable chair of St. Peter twenty years, five months, and seventeen days.

He was in the pontifical state, just what he was before his elevation, full of benignity and of sweetness, singularly devoted to God's holy worship, charitable to his neighbour, prudent in affairs. He was the father of the poor and of the sick, the defender of the Church, the promoter of divine worship. His zeal undertook the greatest things for Jesus Christ and the Church, patiently bearing all trials for their cause.

Being left half dead by certain impious men, his eyes plucked out and himself all covered with wounds, he was found by a remarkable miracle, perfectly cured, the next day; by his intervention the life of these parricides was spared. He conferred the Roman empire upon Charlemagne king of the Franks. He built a large hospital for pilgrims, and consecrated all his patrimony and other goods to the benefit of the poor. It is hardly credible to what a degree he lavished precious riches on the basilicas of Rome, specially that of Lateran, in the palace of which he built the celebrated *triclinium* that surpasses all others. At last he crowned his most holy life with a most pious death, on the day preceding the Ides of June, in the year of our Lord, eight hundred and sixteen; he was buried in the Vatican.

Commissioned by the *Lion of Juda* to complete his own victory, thou, O Leo, didst constitute his Kingdom and proclaim his Empire. Apostles had preached, martyrs had shed their blood, confessors had toiled and suffered, to win that great day whereon thou didst crown the labour of eight centuries; by thee, the Man-God could then rule supreme, over the social edifice, not only as Pontiff in the person of his vicar, but as Lord-paramount and King, in the person of his lieutenant, the armed defender of Holy Church, the civil head of all Christendom. Thy work lasted as long as the Eternal Father permitted the glory of his Son to shine in full splendour over the world. After a thousand years, when the divine light became too strong for their weakened and diseased eyes, men turned away from Holy Church and renounced her mighty works. They replaced God, by *self*; the power of Christ, by the sovereignty of the *people*; institutions sprung from centuries of toil, by instability of ephemeral *chartas*; bygone union, by isolation of *nationalities*, and within each of these, *anarchy*. In this dark age, every utopia of man's wild brain is called *light*, and every step towards nonentity, is called *progress*! Thus the Holy Empire is no more; like Christendom itself, it can henceforth be but a name in history: and history too must soon cease to be, for the world is verging on the final term of its destinies.

Great for ever shall thy glory be, in endless ages, O thou, by whom Eternal Wisdom hath manifested the grandeur of his wondrous ways. A docile instrument in the hand of the Holy Ghost for the glorification of our Emmanuel, thy firmness was equalled, only by thy gentleness; and this humble sweetness of thine attracted the eyes of the Lamb, the Ruler of the earth.¹ Praying like him, under the stroke

¹ Is. xvi. 1.

of treason, for thy murderers, thou hadst to pass through thy day of humiliation, through a day of crushing anguish and of death agony; but, *therefore*, was it given thee, *to distribute the spoils of the strong*¹ and then for centuries, *the will of the Lord to be prosperous in thy hand*,² according to the plan which thou didst trace.

Even in these unhappy times, so unworthy of thee, vouchsafe to bless our earth. Strengthen those whom universal apostasy has left unshaken, as yet. Make them by faith cling loyally to Christ; hold them ever aloof from *Liberalism*, that fatal error whereby men would fain remain Christians, whilst actually refusing to acknowledge Christ's kingship over all creation. What an insult to the Eternal Father, is such a wild notion as this; what a misconception of the mystery of the Incarnation! O holy Pontiff, make it to be clearly understood that safety is not to be sought at the hands of lying compromise with rebels, that the time is nigh, when God's kingdom will assert itself, when the upheaving of nations against the Lord and against his Christ will ebb away into empty froth, mocked by him who dwelleth in the heavens.³ On that day, none may contest the origin of all power. On that day of wrathful vengeance, happy he who hath kept the oath of allegiance sworn to his King in baptism!⁴ Like the prophet of Patmos, the Faithful will easily recognise him, when the heavens opening out a way before his feet, he shall come to crush the nations; for all the crowns of the whole earth shall rest upon his head, and he shall bear written upon the vesture of his Human Nature: KING OF KINGS, AND LORD OF LORDS.⁵

¹ Is. liii. 12. ² *Ibid.* 10. ³ Ps. ii. ⁴ *Ibid.* lxii. 12. ⁵ Apoc. xix.

JUNE 13.

SAINT ANTHONY OF PADUA,

CONFESSOR.



"REJOICE thee, happy Padua, rich in thy priceless treasure!"¹ Anthony, in bequeathing thee his body, has done more for thy glory than the heroes who founded thee on so favoured a site, or the doctors who have illustrated thy famous university!

The days of Charlemagne were past and gone: yet the work of Leo III. still lived on, despite a thousand difficulties. The enemy, now at large, had sown cockle in the field of the divine householder; heresy was cropping up here and there, whilst vice was growing apace in every direction. In many an heroic combat, the popes, aided by the Monastic Order, had succeeded in casting disorder from out the sanctuary itself: still the people, too long scandalised by venal pastors, were fast slipping away from the Church. Who could rally them once more? who wrest from Satan a reconquest of the world? At this trying moment, the Spirit of Pentecost, ever living, ever present in Holy Church, raised up the sons of St. Dominic and of St. Francis. The brave soldiers of this new militia, organised to meet fresh necessities, threw themselves into the field, pursuing heresy into its most secret lurking holes, and thun-

¹ Ant. festi ad Benedictus, ap. Minores.

dering against vice in every shape and wheresoever found. In town or in country, they were everywhere to be seen confounding false teachers, by the strong argument of miracle as well as of doctrine; mixing with the people whom the sight of their heroic detachment easily won over to repentance. Crowds flocked to be enrolled in the *Third Orders* instituted by these two holy founders, to afford a secure refuge for the Christian life in the midst of the world.

The best known and most popular of all the sons of St. Francis is Anthony, whom we are celebrating this day. His life was short: at the age of thirty-five, he winged his flight to heaven. But a span so limited, allowed nevertheless of a considerable portion of time being directed by our Lord, to preparing this chosen servant for his destined ministry. The all-important thing in God's esteem, where there is question of fitting apostolic men to become instruments of salvation to a greater number of souls, is not the length of time which they may devote to exterior works, but rather, the degree of personal sanctification attained by them, and the thoroughness of their self-abandonment to the ways of divine Providence. As to Anthony, it may almost be said, that up to the last day of his life, Eternal Wisdom seemed to take pleasure in disconcerting all his thoughts and plans. Out of his twenty years of religious life, he passed ten amongst the Canons Regular, whither the divine call had invited him at the age of fifteen, in the full bloom of his innocence; and there, wholly captivated by the splendour of the Liturgy, occupied in the sweet study of the holy Scriptures and of the Fathers, blissfully lost in the silence of the cloister, his seraphic soul was ever being wafted to sublime heights, where (so it seemed) he was always to remain, held and hidden in the secret of God's Face. When on a sudden, behold!

the Divine Spirit urges him to seek the martyr's crown: and presently, he is seen emerging from his beloved monastery, and following the Friars Minor to distant shores, where already some of their number had snatched the blood-stained palm. Not this, however, but the martyrdom of love, was to be his. Falling sick and reduced to impotence, before his zeal could effect anything on the African soil, obedience recalled him to Spain; but, instead of that, he was cast by a tempest on the Italian coast.

It happened that Saint Francis was just then convoking his entire family, for the third time, in general chapter. Anthony unknown, lost in this vast assembly, beheld at its close, each of the friars in turn receive his appointed destination, whereas to him not a thought was given. What a sight! the scion of the illustrious family de Bouillon and of the kings of the Asturias completely overlooked in the throng of holy Poverty's sons! At the moment of departure, the Father Minister of the Bologna province, remarking the isolated condition of the young religious whom no one had received in charge, admitted him, out of charity, into his company. Accordingly having reached the hermitage of Monte Paolo, Anthony was deputed to help in the kitchen and in sweeping the house, being supposed quite unfitted for anything else. Meanwhile, the Augustinian Canons, on the contrary, were bitterly lamenting the loss of one whose remarkable learning and sanctity, far more even than his nobility, had up to this, been the glory of their Order.

The hour at last came, chosen by Providence, to manifest Anthony to the world; and immediately, as was said of Christ himself, the whole world went after him.¹ Around the pulpits where this humble

¹ St. John, xii. 19.

friar preached, there were wrought endless prodigies, in the order of nature and of grace. At Rome, he earned the surname of *Ark of the Covenant*; in France, that of *Hammer of heretics*. It would be impossible for us here to follow him throughout his luminous course; but suffice it to say, that France as well as Italy, owes much to his zealous ministry.

St. Francis had yearned to be himself the bearer of the Gospel of peace, through all the fair realm of France, then sorely ravaged by heresy; but in his stead, he sent thither Anthony, his well beloved son, and, as it were, his living portrait. What St. Dominic had been in the first crusade against the Albigenses, Anthony was in the second. At Toulouse was wrought that wondrous miracle of the famished mule turning aside from the proffered grain, in order to prostrate in homage before the Sacred Host. From the province of Berry, his burning word was heard thundering in various distant provinces; whilst Heaven lavished delicious favours on his soul, ever childlike amidst the marvellous victories achieved by him, and the intoxicating applause of an admiring crowd. Under the very eyes of his host, at a lonely house in Limousin, the Infant Jesus came to him radiant in beauty; and throwing Himself into his arms, covered him with sweetest caresses, pressing the humble Friar to lavish the like on Him. One feast of the Assumption, Anthony was sad, because of a phrase then to be found in the Office, seeming to throw a shade of discredit on the fact of Mary's body being assumed into heaven, together with her soul. Presently, the divine Mother herself came to console her devoted servant, in his lowly cell, assuring him of the truth of the doctrine of her glorious Assumption; and so left him, ravished with the sweet charms of her countenance and the melodious sound of her voice. Suddenly, as he was

preaching at Montpellier, in a church of that city thronged with people, Anthony remembered that he had been appointed to chant the *Alleluia* at the conventual Mass in his own convent, and he had quite forgotten to get his place supplied. Deeply pained at this involuntary omission, he bent his head upon his breast: whilst standing thus motionless and silent in the pulpit, as though asleep, his brethren saw him enter their choir, sing his verse, and depart; at once, his auditory beheld him recover his animation, and continue his sermon with the same eloquence as before. In this same town of Montpellier, another well known incident occurred. When engaged in teaching a course of theology to his brethren, his commentary on the Psalms disappeared; but the thief was presently constrained, even by the fiend himself, to bring back the volume, the loss whereof had caused our saint so much regret. Such is commonly thought to be the origin of the popular devotion, whereby a special power of recovering lost things is ascribed to Saint Anthony. However this may be, it is certain, that from the very outset, this devotion rests on the testimony of startling miracles of this kind; and in our own day, constantly repeated favours of a similar nature still confirm the same.

The following is the abridgment of this beautiful life, as given in the Liturgy.

Anthony was born at Lisbon, in Portugal, of noble parents, who brought him up in the love of God. Whilst he was still a youth, he joined the institute of the Canons Regular. But when the bodies of the five holy martyred Friars Minor, who had just suffered in Morocco for Christ's sake,

Antonius, Ulyssipone in Lusitania honestis ortus parentibus et ab iis pie educatus, adolescens institutum Canonicorum Regularium suscepit. Sed cum corpora beatorum quinque martyrum Fratrum Minorum Conimbriam transferrentur, qui paulo ante apud Marro-

chium pro Christi fide passi erant, martyrii desiderio incensus, ad Franciscanum Ordinem transiit. Mox, eodem ardore impulsus, ad Saracenos ire perrexit: sed, adversa valetudine afflictus et redire coactus, cum navis ad Hispaniæ littora tenderet, ventorum vi in Siciliam delatus est.

Assisium e Sicilia ad capitulum generale venit: inde in eremum montis Pauli in Æmilia secessit, ubi divinis contemplationibus, jeuniis et vigiliis diu vacavit. Postea sacris Ordinibus initiatus et ad prædicandum Evangelium missus, dicendi sapientia et copia tantum profecit, tantamque sui admirationem commovit, ut eum summus Pontifex, aliquando concionantem audiens, Arcam Testamenti appellavit. In primis vero hæreses summa vi profligavit, ideoque perpetuus hæreticorum malleus est vocatus.

Primus ex suo Ordine, ob doctrinæ præstantiam, Bononiæ et alibi sacras litteras est interpretatus. Fratrumque suorum studiis præfuit. Multis vero peragratis provinciis, anno ante obitum Patavium venit, ubi illustria sanctitatis suæ monumenta reliquit. Denique, magnis laboribus pro gloria

were brought to Coimbra, the desire to be himself a martyr enkindled his soul, and he therefore passed over to the Franciscan Order. Presently, still urged by the same yearning, he had well nigh reached the land of the Saracens, when falling sick on the road, he was enforced to turn back; but the ship bound for Spain, was drifted towards Sicily.

From Sicily, he came to Assisi, to attend the General Chapter of his Order, and thence withdrew himself to the Hermitage of Monte Paolo near Bologna, where he gave himself up for a long while, to contemplation of the things of God, to fastings and to watchings. Being afterwards ordained Priest and sent to preach the Gospel, his wisdom and eloquence drew on him such marked admiration of men, that the Sovereign Pontiff once, on hearing him preach, called him "The Ark of the Covenant." Chiefly against heresies did he put forth the whole force of his vigour, whence he gained the name of "Perpetual hammer of heretics."

He was the first of his Order, who, on account of his excellent gift of teaching, publicly lectured at Bologna on the interpretation of Holy Scripture, and directed the studies of his brethren. Then, having travelled through many provinces, he came, one year before his death, to Padua where he left some remarkable monu-

ments of the sanctity of his life. At length, having undergone much toil for the glory of God, full of merits and conspicuous for miracles, he fell asleep in the Lord, upon the Ides of June, in the year of salvation, one thousand two hundred and thirty one. The Sovereign Pontiff, Gregory the Ninth, enrolled his name among those of Holy Confessors.

Dei perfunctus, meritis et miraculis clarus obdormivit in Domino, Idibus Junii, anno salutis millesimo ducentesimo trigesimo primo. Quem Gregorius Nonus Pontifex Maximus sanctorum Confessorum numero adscripsit.

Want of space obliges us to be very meagre in the number we give of Liturgical pieces: but we cannot omit here the *Miraculous Responsory*, as it is called, the composition whereof is attributed to Saint Bonaventure. It continues still to justify its name, in favour of those who recite it in the hour of need. In the Franciscan Breviary it is the eighth Responsory of the Office of Saint Anthony of Padua. At a very early date, this, together with the *Nine Tuesdays* in our Saint's honour, became a very popular devotion and was fraught with immense fruits of grace.

RESPONSORY

(called the "*Miraculous*.")

If ye seek miracles,—lo !
death, error, calamities, the
demon and the leprosy, flee all
away ; the sick also arise healed.
* Sea and chains give way ;
young and old alike, ask and
receive again the use of members,
as well as things lost.

℣. Dangers vanish ; necessity ceases : let those who

Si quæris miracula,
Mors, error, calamitas,
Dæmon, lepra fugiunt,
Ægri surgunt sani.

* Cedunt mare, vincula ;
Membra, resque perditas
Petunt et accipiunt
Juvenes et cani.

℣. Pereunt pericula,
Cessat et necessitas :

Narrent hi qui sentiunt,
Dicant Paduani.

* Cedunt mare.
Gloria Patri.
* Cedunt mare.

℣. Ora pro nobis, beate
Antoni,

℞. Ut digni efficiamur
promissionibus Christi.

have experienced such things
relate these facts ; let the
Paduans repeat :

* Sea, &c. Gloria, &c.
* Sea, &c.

℣. Pray for us, O blessed
Anthony,

℞. That we may be made
worthy of the promises of
Christ.

OREMUS.

Ecclesiam tuam, Deus,
beati Antonii confessoris tui
commemoratio votiva lætifi-
cet : ut spiritualibus semper
muniatur auxiliis, et gaudiis
perfrui mereatur æternis.
Per Christum Dominum
nostrum. Amen.

LET US PRAY.

May the votive solemnity of
blessed Anthony, thy Confes-
sor, give joy to thy Church, O
God ; that it may be ever de-
fended by spiritual assistance,
and deserve to possess eternal
joys. Through Christ our
Lord. Amen.

O glorious Anthony, the simplicity of thine inno-
cent soul made thee a docile instrument in the hand
of the Spirit of Love. The Seraphic Doctor, Saint
Bonaventure, hymning thy praises, takes for his first
theme, thy *childlike spirit*, and for his second, thy
wisdom which flowed therefrom. Wise indeed wast
thou, O Anthony, for, from thy tenderest years, thou
wast in earnest pursuit of divine Wisdom ; and, wish-
ing to have her alone for thy portion, thou didst
hasten to shelter thy love in some cloister, to hide thee
in the secret of God's Face, the better to enjoy her
chaste delights. Silence and obscurity in her sweet
company, was thine heart's one ambition ; and even
here below, her hands were pleased to adorn thee
with incomparable splendour. She walked before
thee ; and blithely didst thou follow, for her own sake
alone, without suspecting how all other good things

were to become thine, in her company.¹ Happy a childlike spirit, such as thine, to which are ever reserved the more lavish favours of Eternal Wisdom! "But," exclaims thy sainted panegyrist, "who is really a *child*, now-a-days? Humble littleness is no more; therefore, love is no more. Naught is to be seen now, but valleys bulging into hills, and hills swelling into mountains. What saith Holy Writ? *When they were lifted up, thou hast cast them down.*² To such towering vaunters, God saith again: *Behold, I have made thee a small child; but exceedingly contemptible among the nations*³ such infancy is. Wherefore will ye keep to this childishness, O men, making your days an endless series of inconstancy, boisterous ambition, and vain effort at garnering wretched chaff? Other is that infancy which is declared to be the greatest in the land of true greatness.⁴ Such was thine, O Anthony! and thereby wast thou wholly yielded up to Wisdom's sacred influence."⁵

In return for thy loving submission to God, our Father in heaven, the populace obeyed thee, and fiercest tyrants trembled at thy voice.⁶ Heresy alone dared once to disobey thee, dared to refuse to hearken to thy word: thereupon, the very fishes of the sea took up thy defence; for they came swimming in shoals, before the eyes of the whole city, to listen to thy preaching which heretics had scorned. Alas! error, having long ago recovered from the vigorous blows dealt by thee, is yet more emboldened in these our days, claiming even sole right to speak. The offspring of Manes, whom under the name of *Albigenses*, thou didst so successfully combat,

¹ Wisd. vii.² Ps. lxxii. 18.³ Abdias, 2.⁴ St. Matth. xviii. 4.⁵ Bonav. Sermo I. de S. Antonii Patav.⁶ Wisd. viii. 14, 15.

would now under the new appellation of *Freemasonry*, have all France at its beck: thy native Portugal beholds the same monster stalking in broad day-light, almost up to the very Altar: and the whole world is being intoxicated by its poison. O thou, who dost daily fly to the aid of thy devoted clients, in their private necessities, thou, whose power is the same in heaven, as heretofore upon earth, succour the Church, aid God's people, have pity upon society, now more universally and deeply menaced than ever. O thou *Ark of the Covenant*, bring back our generation, so terribly devoid of love and faith, to the serious study of sacred letters wherein is so energising a power; O thou *Hammer of heretics*, strike once more such blows, as will make hell tremble and the heavenly powers thrill with joy.

JUNE 14.

SAINT BASIL THE GREAT,

BISHOP AND DOCTOR OF THE CHURCH.



THE Doctors who form the fourfold glory of the Greek Church complete their sacred number, on the cycle, this day. John Chrysostom was the first to greet us, with his radiant light, during Christmas-tide; the glorious Pasch saw the rise of two resplendent luminaries, Athanasius and Gregory Nazianzen; Basil the Great, having checked his effulgent blaze till now, illumines the reign of the Holy Ghost. He well deserves so distinguished a place, by reason of his eminent doctrine and brave combats, which prepared the way for the triumph of the divine Paraclete over the blasphemies of the impious sect of Macedonius, who used against the Third Person of the Consubstantial Trinity, the very same arguments invented by Arius against the Divinity of the Word. The Council of Constantinople, putting the finishing stroke to that of Nicæa, formulated the faith of the Churches, in *Him who proceedeth from the Father*, no less than doth the Word Himself, *Who is adored and glorified conjointly with the Father and the Son.*¹ Basil was not there, on the day of victory; prema-

¹ Symb. Constantinop.

turely exhausted by austerities and labours, he had been sleeping the sleep of peace, for quite two years, when this great definition was promulgated. But it was his teaching that inspired the assembled council; his word remains as the luminous expression of tradition, concerning the Holy Spirit, who is himself the divine loadstone attracting all in the vast universe that aspire after holiness, the potent breeze uplifting souls, the perfection of all things. Just as we hearkened to Gregory Nazianzen on his feast day, speaking magnificent truths concerning the great Paschal mystery, let us listen now to his illustrious friend, explaining that of the present season,—Sanctification effected in souls.

“The union of the Holy Ghost and the soul is effected by the estrangement of the passions, which having crept in had separated her from God. Whoso, therefore, would disengage himself from the deformity that proceedeth from vice, and return to that beauteousness which he holds of his Creator, whoso would restore within himself the primitive features of that royal and divine original, such an one doth verily draw nigh unto the Paraclete. But then also, even as the sun, coming in contact with an unsullied eye, illumines it, so the Paraclete reveals to such an one the image of Him that cannot be seen; and in the blissful contemplation of this image, he perceiveth the ineffable beauty of the *Principle*, the Model of all. In this ascension of hearts, whereof the first tottering steps as well as the growing consummation are equally His work, the Holy Spirit rendereth them spiritual who are quit of all stain, by reason of that participation of Himself into which He initiates them. Bodies that are limpid and translucent, pierced by a brilliant ray, become resplendent and shed light all around them; thus also souls bearing the Holy

"Spirit within them are all luminous with Him, and
 "becoming themselves spiritualised, shed grace all
 "around. Hence, the superior understanding pos-
 "sessed by the elect, and their converse with
 "heaven; hence, all fair gifts; hence, thine own
 "resemblance to thy God; hence, O truth sublime!
 "thou thyself art a god.¹ Wherefore it is, that
 "properly and in very truth, by the illumination of
 "the Holy Ghost, we contemplate the splendour of
 "God's glory; yea, it is by the character of resem-
 "blance which He has imprinted in our soul that we
 "are raised up even unto the loftiness of *Him* whose
 "full similitude He, the divine Seal, beareth with
 "Himself.² He, the Spirit of Wisdom revealeth
 "unto us (not as it were outside, but within Himself),
 "Christ, the Wisdom of God. The path of con-
 "templation leads from the Holy Ghost, by the Son,
 "unto the Father; concurrently, the goodness, holi-
 "ness, and royal dignity of the Elect come from the
 "Father by the Son to the Holy Ghost,³ whose
 "temples they are; and He filleth them with His
 "own glory, illuminating their brow with a radiance,
 "like to that of Moses, at the sight of God.⁴ Thus
 "likewise did He, in the case of our Lord's Human-
 "ity; thus doth He unto the Seraphim who cannot
 "cry their triple *Sanctus*, save in *Him*; so also unto
 "all the choirs of Angels, whose concerts He regu-
 "lates, whose songs He vibrates.⁵ But the carnal
 "man, who hath never exercised his soul in contem-
 "plation, holding her captive in the mud and mire
 "of the senses, cannot lift his eyes unto Light
 "supernal; the Holy Spirit belongs not to him."⁶

The action of the Paraclete surpasses the power of any creature; therefore, in thus drawing attention to

¹ Basil. Lib. de Sp. S. ix.

² *Ibid.* xxvi.

³ *Ibid.* xviii.

⁴ *Ibid.* xxi.

⁵ *Ibid.* xvi.

⁶ *Ibid.* xxii.

the operation of the Spirit of Love, St. Basil is anxious to bring his adversaries to confess, of their own accord, the Divinity of the Holy Ghost. On the other hand, who can fail to recognise in this burning exposition of doctrine, not merely the invincible theologian, vindicating dogma; but furthermore, the experienced guide of souls, the sublime ascetic, deputed by God to bring down within reach of all marvels of holiness such as an Anthony or a Pachomius brought forth in the desert?

Even as the bee humming amidst the flowers, avoids the thorn, and knows how to eschew empoisoned sap, so Basil in his youthful days had hovered amidst the schools of Athens and of Constantinople, without sucking in aught of their poison. According to the advice he himself gave to youth, at a later date, in a celebrated discourse,¹ his quick intelligence, unsullied by passions (too often found even in the most gifted), had succeeded in stealing from rhetoricians and poets all that could adorn as well as develop his mind, and discipline it for the struggle of life. The world smiled on the young orator, whose pure diction and persuasive eloquence recalled the palmy days of Greek literature; but the noblest gifts of glory earth could offer, were far beneath the lofty ambition wherewith his soul was fired, in reading the holy Scriptures. Life's struggle, in his eyes, seemed a combat for truth alone. In himself, first of all, must Divine Truth be victorious, by the defeat of nature and by the Holy Ghost's triumphant creation of the *new man*. Therefore, heedless to know before God's own time, whether he might not be used in winning souls to God; never once suspecting how soon multitudes would indeed come pressing to receive the law of life from his lips, he turned

¹ De legend. libris gentil.

his back upon all things, and fled to the wilds of Pontus, there to be forgotten of men in his pursuit after holiness. Nor did the misery of those times cause him to fall into that error, so common now-a-days, namely, that of wishing to devote one's self to others, before having first regulated one's own soul. Such is not the true way of *setting charity in order*; such is not the conduct of the saints. No; it is *thyself* God wants of thee, before all things else; when thou art become His, in the full measure he intends, he himself will know how to bestow thee upon others, unless perchance he prefer, for thy greater advantage, to keep thee all to himself! But in any case, he is no lover of all that hurry to become useful, He does not bless these would-be utilitarians who are all eagerness, as it were, to push themselves into the service of his Providence. Anthony of Padua showed us this truth yesterday; and here we have it given to us a second time; mark it well: that which really tends to the extension of our Lord's glory is not the amount of time given to the works, but the holiness of the worker.

According to a custom frequent in that century, owing to the fear entertained of exposing the grace of baptism to woful shipwreck, Basil remained a simple catechumen until his youth had well nigh matured to manhood. Of the years that followed his baptism, thirteen were spent in the monastic life and nine in the episcopate. At the age of fifty, he died; but his work, carried on under the impulse of the Holy Ghost, far from finishing with him, appeared more fruitful, and went on thus increasing during the course of succeeding ages.

Whilst living the life of a humble monk on the banks of the Iris, whither his mother and sister had preceded him, his whole being was all intent on the

“saving of his soul”¹ from the judgment of God,² and on “running generously in the way that leads to the eternal recompense.”³ Later on, others having begged him to form them also “unto the warfare of Christ, the King,”⁴ according to the simplicity of faith and the Scriptures,⁵ our saint would not have them embrace the life of solitaries, such isolation being not without danger for the many; but he preferred for them, one that would join to the blissful contemplation of the solitary, the rampart and completeness of community life, wherein charity and humility⁶ are exercised under the conduct of a head who, in his turn, deems himself but the servitor of all.⁷ Moreover, he would admit none into his monasteries, without serious and prolonged trial, followed by a solemn engagement to persevere in this new life.⁸

At the remembrance of what he had admired amongst the solitaries of Egypt and Syria, Basil compared himself and his disciples to children who would strive in a puny way to mimic strong men; or unto beginners sticking at the first difficulties of the rudiments, and scarce yet fairly started on the path of true piety.⁹ Yet the day would come when the ancient giants of the wilderness, and the hoary legislators of the desert, would see their heroic customs and their monastic codes cede the place of honour to the familiar conferences, to the unprepared answers given by Basil to his monks, in solution of their proposed difficulties, and to form them to the practice of the divine counsels. Ere long, the whole of the East ranged itself under his Rule; whilst in

¹ Sermo ascetic.

² Proem. de iudicio Dei.

³ Prævia instit. ascetica.

⁴ *Ibid.*

⁵ De fide; Moralia.

⁶ Reg. brev. tractatæ, 160 etc., 114 etc.

⁷ Reg. fus. tract. 30.

⁸ *Ibid.* 10; Epist. 23, al. 383;—199, al. 2, can. xviii., xix.

⁹ Epist. 207, al. 63.

the West, Saint Benedict called him his *Father*.¹ His order, like a fruitful nursery of holy monks and virgins, bishops, doctors and martyrs, has stocked heaven with saints. For a long time it served as a bulwark of the faith to Byzantium; and even in our own day has beheld, despite the schism, its faithful children sparing not to render, under the savage persecution of the Tsar of Russia, their testimony of blood and suffering to Holy Mother Church.

Worthily also have they herein paid a personal testimony, as it were, to their intrepid father; for Basil too was the grandson of martyrs, the son and brother of saints. Would that we might be allowed to devote a page to the praises of his illustrious grandmother, Macrina the elder; who seems to have miraculously escaped from the hands of her executioners and from a seven years' exile in the wild forests, on purpose to be instrumental in infusing into Basil's young heart that faith firm and pure, which she had herself received from St. Gregory Thaumaturgus. Suffice it to say, that towards the close of his life, the great Basil, Doctor of the Church and Patriarch of Monks, was proud to appeal to Macrina's name as a guarantee for the orthodoxy of his faith, when once called in question.²

Basil's life-time was cast in one of those periods exceptionally disastrous to the Church, when shipwrecks of faith are common, because darkness prevails to such an extent as to cast its shades even over the *children of light*,³ a period, in fact, when, as St. Jerome expresses it, "the astonished world waked up, to bewail itself Arian."⁴ Bishops were faltering in essentials of true belief and in questions of loyalty to the successor of Peter; so that the bewildered flock

¹ S. P. Bened. Reg. Cap. lxxiii.

² Epist. 204, al. 75,—223, al. 79.

³ 1 Thess. v. 5.

⁴ Hieron. Dial. cont. Lucif.

scarce knew whose voice to follow; for many of their pastors, some through perfidy, and some through weakness, had subscribed at Rimini to the condemnation of the Faith of Nicæa. Basil himself was assuredly not one of them, not one of those *blind watchmen: dumb dogs not able to bark*.¹ When but a simple lector, he had not hesitated to sound the horn of alarm, by openly separating himself from his bishop who had been caught in the meshes of the Arians; and now himself a bishop, he boldly showed that he was so indeed. For, when entreated, for peace' sake, to make some compromise with the Arians, vain was every supplication, every menace of confiscation, exile, or death. He used no measured terms in treating with the prefect Modestus, the tool of Valens; and when this vaunting official complained that none had ever dared to address him with such liberty, Basil intrepidly replied: "Perhaps 'thou never yet hadst to deal with a *Bishop*!"

Basil, whose great soul was incapable of suspecting duplicity in another, was entrapped by the guile of a false monk, a hypocritical bishop, one Eustathius of Sebaste, who, by apparent austerity of life and other counterfeits, long captivated the friendship of Basil. This unconscious error was permitted by God for the increase of his servant's holiness; for it was destined to fill his declining days with utmost bitterness, and to draw down upon him the keenest trial possible to one of his mould, namely, that several, in consequence, began to doubt of his own sincerity of faith.

Basil appealed from the tongue of calumny to the judgment of his brother bishops;² but yet he recoiled not from likewise justifying himself before the simple Faithful.³ For he knew that the richest

¹ Is. lvi. 10.

² Epist. 203, al. 77.

³ *Ibid.* 204, al. 75, etc.

treasure of a Church is the pastor's own surety of faith and his personal plenitude of doctrine. Athanasius, who had led the battles of the first half of that century and had conquered Arius, was no more: he had gone to join in the well-merited repose of eternity his brave companions, Eusebius of Vercelli and Hilary of Poitiers. In the midst of the confusion that Valens' persecution was then reproducing in the East, even holy men knew not how to weather the storm. Many such were to be seen adopting first the extreme measure of utter withdrawal, through mistaken excess of prudence; and then rushing into equally false steps of indiscreet zeal. Basil alone was of a build proportioned to the tempest. His noble heart, bruised in its most delicate feelings, had drunk the chalice to the dregs; but, strong in Him who prayed the prayer of agony in Gethsemani, the trial crushed him not. With wearied soul and with a body well-nigh exhausted by the jading effects of chronic infirmities, already in fact a dying man,¹ he nevertheless nerved himself up against death, and bravely faced the surging waves. From this "ship in distress," as he termed the Eastern Church, dashing against every rock amid the dense fog,² his pressing cry of appeal reached the ears of the Western Church seated in peace in her unfailing light,³—reached Rome, whence alone help could come, yet whose wise slowness, on one occasion, made him almost lose heart. Whilst awaiting the intervention of Peter's successor, Basil prudently repressed anything like untimely zeal, and, for the present, required of weak souls merely what was indispensable in matters of faith;⁴ just as under other circumstances, and with equal prudence, he had severely reproved his own

¹ Epist. 136, al. 257.² Epist. 91, al. 324; 92, al. 69, etc.³ Lib. de Sp. S. xxx.⁴ *Ibid.* 113, al. 203.

brother, Saint Gregory of Nyssa, for suffering himself to be betrayed by simplicity into inconsiderate measures, motivated indeed by love of peace.¹

Peace, yes, this is just what Basil desired as much as anybody:² but the peace for which he would give his life could be only that true peace left to the Church by our Lord.³ What he so vigorously exacted on the grounds of faith, proceeded solely from this very love of his for peace.⁴ And therefore, as he himself tells us, he absolutely refused to enter into communion with *men of just medium*, men who dread nothing so much as a clear, close-drawn expression of dogma; in his eyes, their captious formulæ and ungraspable shiftings were but the action of hypocrites, in whose company he would scorn to approach God's altar.⁵ As to those merely misled, "let the faith of our fathers be proposed to them with all tenderness and charity; if they will assent thereunto, let us receive them into our midst; in other cases, let us dwell with ourselves alone, regardless of numbers; and let us keep aloof from equivocating souls, who are not possessed of that simplicity without guile, indispensably required in the early days of the gospel, from all who would approach to the Faith. *The believers*, so it is written, *had but one heart and one soul*.⁶ Let those, therefore, who would reproach us for not desiring pacification, mark well who are the real authors of the disturbance, and so not point the question of reconciliation on our side, any more."⁷

In another place, he thus continues, "To every specious argument that would seem to counsel *silence* on our part, we oppose this other, namely,

¹ Epist. 58, al. 44.

² *Ibid.* 259, al. 184.

³ *Ibid.* 128, al. 365.

⁴ *Ibid.*

⁵ *Ibid.*

⁶ Acts iv. 32.

⁷ Epist. 128, al. 365.

“that charity counts as nothing, either her own proper interests, or the difficulties of the times. Even though no man is willing to follow our example, what then? are we ourselves, just for that, to let duty alone? In the fiery furnace, the children of the Babylonish captivity chanted their canticle to the Lord, without making any reckoning of the multitude who set truth on one side: they were quite sufficient for one another, merely three as they were!”¹

He thus wrote to his monks, likewise pursued and vexed by a government that would fain not own itself a persecutor: “There are many honest men, who though they admit that you are being treated without a shadow of justice, still will not grant that the sufferings you are enduring can quite deserve to be called *confessing the faith*; ah! it is by no means necessary to be a pagan in order to make *martyrs*! The enemies we have now-a-days detest us no less than did the idolaters; if they would deceive the crowd as to the motive of their hatred, it is merely because they hope thereby to rob you of the glory that surrounded confessors in bygone days. Be convinced of it: before the face of the just Judge, *your* confession is every whit as real. So, take heart! under every stroke, renew yourselves in love; let your zeal gain strength every day, knowing that in *you* are to be preserved the last remains of godliness which the Lord, at His return, may find upon the earth. Trouble not yourselves about treacheries, nor whence they come: was it not the princes among God’s priests, the scribes and the ancients among his own, that plotted the snares wherein our divine Master suffered himself to be caught? Heed not what the

¹ Lib. de Sp. S. xxx.

"crowd may think, for a breath is sufficient to sway the crowd to and fro, like the rippling wave. Even though only *one* were to be saved, as in the case of Lot out of Sodom, it would not be lawful for him to deviate from the path of rectitude, merely because he finds that he is the *only one* that is right. No; he must stand alone, unmoved, holding fast his hope on Jesus Christ."¹

Basil himself, from his bed of sickness, set an example to all. But what was not the anguish of his soul, when he realised how scant correspondence his efforts received among the leading men in his own diocese! He sadly wondered at seeing such as these, and how their ambition was in no wise quenched by the lamentable state of the Churches; how they still could listen to nothing but their own puny jealous susceptibilities, when the vessel was actually foundering; and could bicker and quarrel about who should command the ship, when she was already sinking.² Then, there were others, and even these were to be found amongst the better sort, who would hold aloof, hoping to get themselves forgotten in the silence of their own inertia;³ quite ignoring that when general interests are at stake, egotistic estrangement from the scene of struggle can never save an individual, nor absolve him from the crime of treason.⁴ It is curious to hear our saint himself relating the story to his friend Eusebius of Samosata, the future martyr; how once Basil's death was noised abroad, and consequently all the bishops hurried at once to Cæsarea to choose a successor. "But," Basil continues, "as it pleased God "that they should find me alive, I took this "opportunity to speak to them weighty words. Yet

¹ Epist. 257, al. 303.

² Lib. de Sp. S. xxx.

³ Epist. 141, al. 262.

⁴ *Ibid.* 136, al. 257.

“vainly; for whilst in my presence, they feared me
“and promised everything; but scarce had they
“turned their backs, than they were just the same
“again.”¹ In the meanwhile, persecution was pursuing its course, and sooner or later, the moment came for each in turn, to choose between either downright heresy or banishment. Many, unfortunately, then consummated their apostasy; others, opening their eyes at last, took the road to exile, where they were able to meditate at leisure upon the advantages of their policy of “keeping quiet,” and “of keeping out of the struggle;” or better still, where they could repair their past weakness, by the heroism wherewith they would henceforth suffer for the faith.

Basil’s virtue held even his persecutors at bay, and God preserved him in such wondrous ways, that at last he was almost the only one that remained at the head of his Church, although he had really exposed himself far more than anyone else to the brunt of every attack and to every peril. He profited hereby, to the benefit of his favoured flock, upon whom he lavished the boon of highest teaching and wisest administration. This he did with such marvellous success, that so much could scarcely have been attainable by another bishop in times of peace, when exclusive attention could be devoted to those employments. Cæsarea responded splendidly to his pastoral care. His word excited such avidity amongst all classes, that the populace would hang upon his lips, and await his arrival the live-long day, in the ever more and more closely thronged edifice.² We learn this from his remarks. For instance, once, when his insatiable auditory would allow him no repose, in spite of his extreme fatigue, he tenderly compares himself to a worn-out mother who gives her babe the

¹ Epist. 141, al. 262.

² Homil. in Ps. cxiv.

breast, not so much to feed it, as to stay its cries.¹ The mutual understanding of pastor and flock in these meetings is quite delicious! When the great orator would chance by inadvertence to leave some verse of Scripture unexplained, with all decorum, yet eagerly, would these sons of his, by signs and half suppressed mutterings, recall the attention of the venerable father to the passage of the text before him, from the explaining of which they were not going to let him off free.² On such occasions, Basil would pour himself out in charming excuses for his mistake, and then give what was asked of him, but in such a way as to show he really was proud of his flock! When he was explaining, for example, the magnificence of the great ocean, amongst other wonders of the works of the six days, he suddenly paused, and casting a glance of ineffable pleasure over the vast crowd, closely pressing around his episcopal chair, he thus continued: "If the sea is beauteous, "and in God's sight worthy of goodly praise, how "far more beautiful is this immense assembly, "whereof better than the waves that swell and roll "and die away against the coast, the mingled voices "of men, women, and children bear unto God our "swelling prayer. O thou tranquil ocean, peaceful "in thy mighty deep, because evil winds of heresy "are impotent to rouse thy waves!"³

Happy people, thus formed by Basil, to the understanding of the Scriptures, especially of the Psalms, whereof he inspired the Faithful with so great love, that it was quite the custom for all to repair at night to the house of God, there, in the solemn accents of alternate psalmody, to pour out their souls in one united homage.⁴ Prayer in com-

¹ In Ps. lix.

² Hom. viii. in Hexaemeron.

³ In Hexaem.

⁴ Epist. 207, al. 63.

mon was one of those fruits of his ministry, which Basil (like a true monk) valued the most; the importance he attached to it has made him to be one of the principal Fathers of the Greek Liturgy. "Talk not to me," he cries out, "of private homes, of private assemblies: *Adore the Lord in His Holy Court*, saith the Psalmist; the adoration here called "for is that which is paid not outside the church, "but in the court, the one only court of the Lord."¹

Time and space would fail us, were we to attempt to follow our saint through all the details of this grand *family-life* which he so thoroughly lived with his whole people, and which formed his one consolation in the midst of his otherwise stormy career. It would behove us to show how he made himself all to all, in gladness and in sorrow, with a simplicity which is so admirably blended in him with lofty greatness; how he would reply to the humblest consultations, just as though he had nothing more urgent on hand, than to satisfy the demands of the least among his sons; how he would cry out against every touch of injustice offered to one of his flock, and cease not, till full compensation was made; and finally, how, with the aid of his Faithful of Cæsarea, rising up as one man to defend their bishop, he would oppose himself as a strong rampart to protect virgins and widows against the brutal oppression of men in power. Though himself poor and stripped of all things, since the day when about to enter the monastic state, he had distributed the whole of his rich paternal inheritance among the poor, he nevertheless found the secret of how to raise, in his episcopal city, an immense establishment, destined as an assured refuge for pilgrims and the poor, an asylum ever open and admirably organised to meet the re-

¹ In Ps. xxviii.

quirements of every kind of suffering and the needs of all ages: or rather, a new city, built beside the great Cæsarea, and named by the gratitude of the people, after its sainted founder. Ever ready for any combat, Basil intrepidly maintained his rights as exarch, which he possessed by reason of his See, over the eleven provinces composing the vast administrative division, known to the Romans by the generic name of the diocese of Pontus. Indefatigable in his zeal for the sacred canons, he both defended his clergy against all attempts aimed at their immunities, and reformed such abuses as had crept in during times less troubled than his own. Even in the very vortex of the storm, he knew how to bring back ecclesiastical discipline to the perfection of its best days.

At last the time came when the main interests of the faith, the perils of which seemed, up to this, to have suspended, in his worn-out body, the law of all flesh, now no longer demanded his presence so absolutely as before. On the Ninth of August 378, the arrow of the Goth exercised justice on Valens; soon afterwards, Gratian's Edict recalled the exiled confessors, and Theodosius appeared in the East. On the First of January 379, Basil, at last set free, slept in the Lord.

The Greek Church celebrates the memory of this great Bishop on the day of his death, conjointly with the Circumcision of the Word made Flesh; a second time, on the Thirtieth of the same month of January, uniting therewith two other of her doctors, namely, Saints Gregory Nazianzen and John Chrysostom, bringing all the magnificence of her gorgeous Liturgy to give splendour to this grand solemnity of January 30th, illumined as it is by a "triple sun, beaming "glory concordantly to the Holy Trinity."¹ The

¹ Acoluthia triplicis festi.

Latin Church has chosen for her celebration of Saint Basil the day of his *Ordination*, namely, June 14th.

The following is the notice she gives of his holy life:

Basil, a noble Cappadocian, studied profane letters at Athens, in company with Gregory Nazianzen, to whom he was united in a warm and tender friendship. He afterwards studied things sacred in a monastery, where he quickly attained an eminent degree of excellence in doctrine and life, whereby he gained to himself the surname of "the Great." He was called to Pontus to preach the Gospel of Jesus Christ, and brought back into the way of salvation that country which before had been wandering astray from the rules of Christian discipline. He was shortly united as coadjutor to Eusebius, Bishop of Cæsarea, for the instructing of that city, and afterwards became his successor in the See. One of his greatest labours was to maintain that the Son is Consubstantial to the Father; and when the Emperor Valens, moved to wrath against him, was minded to send him into exile, he was so vanquished by the miracles Basil worked, that he was forced to forego his intention.

For the chair upon which Valens sat down in order to sign the decree of Basil's eject-

Basilius nobilis Cappadox, Athenis una cum Gregorio Nazianzeno ejus amicissimo, sæcularibus litteris, deinde in monasterio sacris mirabiliter eruditus, eum brevi cursum fecit ad omnem doctrinæ et morum excellentiam, ut inde Magni cognomen invenerit. Is ad prædicandum Jesu Christi Evangelium in Pontum accersitus eam provinciam a christianis institutis aberrantem, ad viam salutis revocavit: mox ab Eusebio Cæsareæ episcopo ad erudiendam eam civitatem adjutor adhibetur: in cujus locum postea successit. Is Filium Patri consubstantialem esse in primis defendit, ac Valentem imperatorem sibi iratum, miraculis adeo flexit, ut incumbentem ad voluntatem ejiciendi ipsum in exilium, a sententia discedere coegerit.

Nam et Valentis sella, in qua facturus decretum de ejiciendo e civitate Basilio,

sedere volebat, confracta est: et tribus ab eo calamis adhibitis ad scribendam exsilii legem, nullus eorum reddidit atramentum: et cum nihilominus in proposito scribendi impium decretum persisteret, ipsius dextera, dissolutis nervis, tota contremuit. His commotus Valens chartam utraque manu conscidit. Ea autem nocte, quæ ad deliberandum Basilio data est, Valentis uxor intimis est cruciata doloribus, et unicus filius in gravem morbum incidit. Quibus ille perterritus, iniquitatem suam recognoscens, Basilium accersit: quo præsentē, puer cœpit convalescere: verum, vocatis a Valente ad visendum puerum hæreticis, paulo post moritur.

Abstinētia et continentia fuit admirabilis: una tunica contentus erat, in jejuniis servando diligentissimus, in oratione assiduus, in qua sæpe totam noctem consumebat. Virginitatem perpetuo coluit. Monasteriis exstructis, ita monachorum institutum temperavit, ut solitariæ atque actuosæ vitæ utilitates præclare simul conjungeret. Multa erudite scripsit, ac nemo, teste Gregorio Nazianzeno, sacræ Scripturæ libros verius aut uberius explicavit. Obiit Kalendis Januarii, cum, tan-

ment from the city, broke under him; and of the three pens which he took up, one after the other, to sign the edict of banishment, none would mark the ink; and when, nevertheless, persisting in his intent to write the impious order, the muscles as it were becoming relaxed, his whole right hand trembled violently. Valens was so frightened by these signs, that he tore the fatal document in two. During the night which was allowed to Basil to make up his mind, the wife of Valens was seized with excruciating intestine pains, and his only son was taken seriously ill. These things alarmed Valens so much, that he acknowledged his wickedness, and sent for Basil, during whose visit the child began to get better. However, when Valens sent for some heretics to see it, it presently died.

The abstinence and continence of Basil were truly wonderful. He was content to wear nothing but one single garment. In observance of fasting he was most earnest, and so instant in prayer, that he oftentimes passed the whole night therein. His virginity he kept always unsullied. He built monasteries wherein he so adapted the institution of monasticism, that he exquisitely united for the monks the advantages of solitude and of action. He was the author of many learned writings, and according to the testimony of

Gregory Nazianzen, no one has ever composed more faithful and unctuous explanations of the Books of Holy Scripture. He died upon the Kalends of January ; and as he had lived but by the spirit, there seemed to have remained naught to him of the body, save the skin and the bones.

tum spiritu vivens, præter ossa et pellem, nulla præterea corporis parte constare videretur.

To give thus a list of thine admirable works is in itself to sing thy praises, O mighty Pontiff! Would that now-a-days thou hadst imitators ; for history teaches us that Saints of a build like thine are those who cause an epoch to be really great and who save society. No matter how tried, how abandoned even, a people may apparently be, if only blessed with a ruler docile in all things, docile unto heroism, to the inspirations of the Holy Ghost ever abiding in holy Church, this people will assuredly weather the storm, and conquer at last ; whereas, if *the salt lose its savour*,¹ society necessarily falls away, without the need of any Julian or of any Valens to bring about its ruin. O Basil, do thou then obtain for this our waning society, leaders such as thou wert ; may the astonishment of Modestus be justly renewed in these days of ours ; let prefects, Valens' successors, meet at the head of every church, a *Bishop* in the full sense of the term as used by thee ; then will their astonishment be for us a signal of victory ; for a *Bishop* is never vanquished, even should he be exiled or put to death !

Whilst keeping up the pastors of the Church to the high standard of the state of perfection in which the sacred unction supposes them to be, lead the flock, likewise, to higher paths of sanctity, such

¹ St. Matth. v. 13.

as Christianity gives scope for. Not to monks alone is that word spoken: *the kingdom of God is within you.*¹ Thou hast taught us that the *kingdom of heaven*,² that beatitude that can be ours already, is the *contemplation*, accessible to us here below, of *eternal realities*, not indeed by clear and direct vision, but in that *mirror* whereof the Apostle speaks. How foolish is it to cultivate and feed in man naught but the senses that crave for the material alone, and to refuse to the spirit its own proper food and bent. Does not the spirit urge of its own nature towards intellectual regions, for the which it is created? If its flight be slow and heavy, the reason is, that the senses, by prevailing, impede its ascent. Teach us, therefore, to furnish it more and more with increased faith and love, whereby it may become light and agile as the hart, to leap unto loftiest heights. Tell in our age, as thou didst formerly in thine, that forgotten truth, namely, how earnestness in maintaining an upright faith is no less necessary for this end than rectitude of life. Alas! how far have thy sons, for the greater part, forgotten that every true monk as well as every true Christian detests heresy, and all that savours thereof.³ Wherefore, dear Saint, bless all the more particularly those few whom such a continuity of trials has, as yet, failed to shake in their constancy; multiply conversions; hasten the happy day when the East, casting off the yoke of schism and Islamism, may resume her former glorious place in the one fold of the one Shepherd.

O doctor of the Holy Ghost, O defender of the Word Consubstantial to the Father, grant that we, now prostrate at thy feet, may ever live to the glory of the Holy Trinity. These are the words of thine

¹ St. Luke, xvii. 21.

² Basil Epist. 8, al. 111.

³ Sermo de ascetic. discipl. Quomodo monachum ornari oporteat.

own admirable formulary: "To be baptised in the Trinity, to hold one's belief conformable to one's baptism, to glorify God according to our faith,"—such was the essential basis set down by thee, for the being a Monk;¹ but is it not that also of the being a Christian? Would that all might thoroughly understand this! Vouchsafe, dear Saint, to bless us all.

¹ Sermo de ascetic. discipl. Quomodo monachum ornari oporteat.

JUNE 15.

SS. VITUS, MODESTUS, AND CRESCENTIA,

MARTYRS.

—◆—

ONE of the titles of this divine Spirit who is reigning so specially over this portion of the cycle, is the Witness of the Word.¹ Thus was He announced to the world, by the Man-God himself, when about to quit it in order to return to his Father, after having, on his part, rendered his own great testimony to Sovereign Truth.² Formed by the Holy Ghost on the type of Jesus Christ, the Faithful too are *witnesses*, whose mission is to trample upon lying error, the enemy of God, by expressing the Truth, not in words only, but in deeds. There is a testimony, however, that is not given unto all to render, this is the *Testimony of blood*; the martyrs hold this privilege, this is the special stand granted to them in the ceaseless battle ever being waged betwixt Truth and falsehood, and this battle is the sum total of all history. Hence martyrs come crowding on the brilliant heavens of holy Church at this season. In a few days, the Church will be all thrilling with gladness at the birth of Saint John the Baptist, that man *great* beyond all men,³ and whose greatness specially consists in that *he was sent by God to be a witness, to*

¹ St. John, xv. 26.² *Ibid.* xviii. 37.³ St. Matth. xi. 11.

*give testimony of the Light.*¹ We shall then meditate at leisure upon these thoughts for which we seem to be prepared, by the ever swelling groups of joyous martyrs, who cross our path as it were to announce the near approach of the *Friend of the Bridegroom.*²

To-day we have Vitus, accompanied by his faithful foster-parents, Modestus and Crescentia. He is but a child, yet he comes teaching us the price of baptism and the fidelity we owe to our Father in heaven, despite all else beside. Great is his glory, both on earth and in heaven; the demons who used to tremble before him in life, still continue their dread of him. His name remains ineffaceably inscribed on the memory of the Christian people, just as that of a Saint Elmo or Erasmus, among their most potent "*helpers*" in daily needs. Saint Vitus, or more commonly St. *Guy*, is invoked to deliver those who are attacked by that lamentable sickness which is named from him, as also to neutralise bad effects from the bite of a mad dog; and his beneficence is evinced even to the dumb brutes also. He is likewise implored in cases of lethargy or unduly prolonged sleep; for this reason, the cock is his distinctive attribute in Christian art, as well as because recourse is usually had to this saint when one wants to awake at some particular hour.

Let us now turn to what the Liturgy relates of our to-day's Saints:

Vitus whilst yet a child was baptized, unknown to his father. When his father found this out, he used his best endeavours to dissuade his son from the Christian religion, but

Vitus admodum puer in-scio patre baptizatus est: quod cum ille rescivisset, nihil prætermisit quo filium a christiana religione removeret. Qua in voluntate per-

¹ St. John, i. 6, 8.

² *Ibid.* iii. 29.

manentem Valeriano judici verberibus castigandum tradidit. Sed nihilominus in sententia persistens, patri redditus est. Sed dum eum pater gravius punire cogitat, Vitus, angeli monitu, comitibus Modesto et Crescentia ejus educatoribus, migrat in alienas terras : ibique eam sanctitatis laudem adeptus est, ut ejus fama ad Diocletianum perlata, ipsum imperator accerseret ut filium suum a dæmone vexatum liberaret: quo liberato, cum ei amplissimis præmiis ingratus imperator ut deos coheret persuadere non potuisset, una cum Modesto et Crescentia, vinculis constrictum mittit in carcerem.

Quos ubi constantiores esse comperit, demitti jubet in ingens vas liquato plumbo, ferventi resina ac pice plenum : in quo cum, trium Hebræorum puerorum more, divinos hymnos canerent, inde erepti, leoni objiciuntur ; qui prosternens se, eorum pedes lambebat. Quare inflammatus ira imperator, quod multitudinem videbat miraculo commoveri, eos in catasta sterni jubet et ita cædi eorum membra atque ossa divelli. Quo tempore tonitrua, fulgura, magnique terræ motus

as he found him persistent in it, he handed him over to Valerian, the Judge, to be whipped. But as he still remained as unshaken as before, he was given back to his father. But while his father was turning over in his mind to what severe discipline to subject him, Vitus, being warned by an angel, fled to another country, in company with Modestus and Crescentia, who had brought him up. There he gained great praise for holiness, so that his fame reached Diocletian. The emperor, therefore, sent for him to deliver his own child that was vexed by a devil. Vitus delivered him ; but when the emperor found that with all his gifts, he could not bring him to worship the gods, he had the ingratitude to cast him, as well as Modestus and Crescentia, into prison, binding them with fetters.

But when they were found, in the prison, more faithful than ever to their confession, the emperor commanded them to be thrown into a great vessel full of burning resin and pitch and melted lead. There in they, like the three Hebrew Children in the fiery furnace, sang praise to God ; and upon that they were dragged out and cast to a lion ; but he only lay down before them and licked their feet. Then the emperor, being filled with fury, more especially because he saw that the multitude that looked on were stirred up by the mir-

acle, commanded Vitus, Modestus, and Crescentia to be stretched upon a block and their limbs crushed so that their bones were broken. While they were dying, there came thunderings, and lightnings and earthquakes, so that the temples of the gods fell down, and many men were killed. Their remains were gathered up by a noble lady named Florentia who, embalming them with spices, honourably buried them.

fuere, quibus templa deorum corruerunt et multi oppressi sunt. Eorum reliquias Florentia, nobilis femina, unguentis conditas honorifice sepelivit.

You have won the battle, glorious Martyrs! the struggle was not long, but it gained for you an eternal crown! You have purchased unto yourselves, O Modestus and Crescentia, the everlasting gratitude of your God himself, for unto him ye faithfully gave back the precious charge committed to your keeping, in the person of that dear child who became your very own, through faith and baptism. And thou too, noble boy, who didst prefer thy Father in heaven to thine earthly parent, who may tell the caressing tenderness lavished upon thee eternally by Him whom before men thou didst so unflinchingly own to be thy true Father? Even here below he is pleased to load thee with striking marks of his munificence; for to thee he confides, on a large scale, the exercise of his merciful power. Because of that holy liberty which reigned in thy soul, from reason's earliest dawn, whereby thy body was subjected to thy soul's control, thou dost now hold over fallen nature a marvellous power. Unhappy sufferers whose distorted limbs are worked violently at the caprice of a cruel malady, and are no longer mastered by the will; or, on the other hand, those who are rendered

powerless and no longer free to act, by reason of resistless sleep, all these recover at thy feet that perfect harmony of soul and body, that needful docility of the material to the spiritual, whereby man may freely attend to the duties incumbent on him, whether as regards God or his neighbour. Vouchsafe to be ever more and more lavish in the granting of these favours, which are the precious gifts specially at thy disposal, for the good of suffering mankind, and for the greater glory of thy God who hath given thee an eternal crown. We implore thee, in the words of the Church and by thy merits, that God may destroy in us that pride which spoils the equilibrium of man himself and makes him deviate from his path. May it be granted us to have a thorough contempt of evil, for thus is restored to man liberty in love: "Not to be proud-minded, but to make progress in thy sight by pleasing humility; that despising what is evil, it may exercise with free charity the things which are right."¹

¹ Collect of the day.

JUNE 16.

SAINTS CYR AND JULITTA,

MARTYRS.



ALL the Churches of the East, in the different tongues of their several liturgies, celebrate the glory of Julitta and of Cyr: they all extol *the holy duality of the son and the mother containing in itself the perfect worship of the Trinity*.¹ For the oblation of this mother and her son is of itself united to the sacrifice of the Son of God: such are in very deed the rights of the Holy Trinity, rights resulting in the case of every Christian from the first of our sacraments; absolute rights over both body and soul of even the smallest baby; such were the *rights* confessed by Saint Julitta and her little Cyr; yea, consecrated by their blood in one common oblation. The world was reminded yesterday in St. Vitus, of a truth too easily forgotten by a generation, such as ours, more destitute of knowledge than of love: God's paternity is more complete than that of any earthly father, and likewise outstrips all other in the gravity of the duties it imposes on his sons. This teaching is still more strongly repeated to-day, and it is addressed in the first place to *parents*, more particularly.

Iconium, the native land of Thecla, the proto-martyr of the female sex, was likewise the home of

¹ Sticheron Byzantii, *ad diem xv. Julii*.

Julitta. She, a fair flower budding forth from a royal stock of ancient kings, was to secure to her native town a renown far more lasting than did all the mighty deeds of her princely ancestors. The splendid fame inherited by this daughter of the ancient kings of Lycaonia, was nothing in her eyes compared to that which came to her through Christ. The title of *Christian* was the only one she made any account of, in presence of the judges on the day of her glorious triumph. Her gifts of fortune were considerable; but never did earth's riches captivate her thoughts; and still less so from the moment God granted her a son. All treasures heaped together in one, could never be comparable to that which she now held in her arms, to that child confided by her Lord to the watchful care of her maternal love. Had not Baptism turned this frail little body into a temple of the Holy Ghost? Was not this peerless soul an object of delight to the Eternal Father, who could see mirrored in its limpid innocence the true features of his well-beloved Son? Therefore, with what ineffable tenderness, with what religious watchfulness, did not this mother surround her babe who still continued to draw life from her own breast; there developing, day by day, like a delicate plant under the genial ray of the Sun of Justice! Far was she from being one of those who, without sufficient reason, pass on to another the care of nurturing the fruit they themselves have borne. As if nature itself must not recoil from such substitution, too often as disastrous to the body, as to the soul of these tender little beings; as if, above all, it were not the incommunicable duty of a Christian mother and her most glorious privilege, to be ever on the watch about her child, so as to turn to God the first dawn of its wakening intelligence and the first movement of its free will. Julitta overflowed with glad-

ness, for she knew and felt that God was blessing that which was henceforth to be her life-long cherished labour. The milk which she was giving him was impregnating her little son with the manly boldness of her race, made braver still, because over-ruled by the dear name of the Lord Jesus. Rome, all conquering as she deemed herself, was soon to make trial thereof and own herself vanquished.

The frightful persecution of Diocletian's day was then convulsing the earth; his bloody edicts were already posted up in Iconium. Julitta feared nothing for herself, but she dreaded the probability of pagan masters educating her boy, were she violently torn from him by torments and death. She saw that she must needs sacrifice all to this her primary duty of preserving her child's soul, of which she was guardian. Without hesitating a moment, she fled to a foreign land, leaving home, family, and riches, bearing away her one life's treasure. Two hand-maids who followed her through devotedness, could not prevail upon her to let them ease her occasionally of her precious burden. When God, who delights in sating his angels' gaze with a spectacle fair as this, permitted her to fall into the hands of the persecutor, ever was she beheld bearing still her boy in her arms. Julitta and Cyr are inseparable; together, they needs must appear before the judge, through whose cruelty they are to be together crowned in bliss.

Further on, we give the admirable scene that at once graced earth and ravished heaven. Let us remark that these details are as authentic as can possibly be, and are admitted by Dom Ruinart into his collection of *Actes sincères*. But let us also remember that *he* alone thoroughly honours the saints by the study of their history, who profits by the lessons they have left to the world. Recent attacks on edu-

cation have but too well proved that the heroism of Julitta is by no means intended to lie by, as a dead letter, or as an object of mere futile admiration; but rather that it is meant to serve as an example, called in thousands of cases into absolute and practical requisition by the troubles of these present times. Duty does not alter, from century to century; the difficulty of fulfilling it, which may indeed vary with circumstances of time and place, removes nothing of the inflexibility of its imperative demands.

On the other hand, let us not forget that the Church herself is likewise a Mother, and that she too owns it her bounden duty to suckle her children. Never have her protestations been hushed against the tyrants of any century who would separate her little ones from her. If then it should happen that a violent blow be so dealt as to tear a child from the arms of Mother Church, then he must know that it becomes a duty for him to imitate the brave little son of Julitta. Is he not likewise a *son of the Dove*? Then let him prove himself so; let him become holily obstinate in repeating that one word "Holy Church;" let him struggle to reach her, all the more vigorously in proportion as efforts are made to drag him further from her. How could he but abhor the odious caresses of one who would dare to assume her place in his regard? All other help failing, who could but applaud, if he, like Saint Cyr, were to repulse by such means as his feebleness can permit, the hand that would kill his body? And is the soul that is in him less precious? and if need be, must he not sacrifice even his own body to save his soul? We certainly ought to think so: and does it not seem that Providence had the future in view, when, at so early a date, he permitted the precious relics of this son and mother to be brought to France?

The century that witnessed their bloody sacrifice to

God, had not run out, ere Cyr and Julitta seemed to choose the Gallic shore for their adopted home: an emigration fraught with graces for France! Scarce had the turmoil of invasion ceased, than numberless sanctuaries were raised in honour of their loved name; which circumstance proves how popular was their *cultus* amongst the chivalrous sons of the Franks. The symbol used in Christian art to distinguish Saint Cyr is a *wild boar*; the reason is that Charlemagne was miraculously delivered from the fangs of one of these savage brutes by the intercession of Saint Cyr. In thanksgiving, the Cathedral of Nevers rebuilt by this emperor was placed under the invocation of this sainted child, who, together with his mother, is patron of the whole diocese, wherein no fewer than four feasts are celebrated in their honour during the year.

The various Churches that keep the feast of Saints Cyr and Julitta borrow the Lessons of their Office from the following celebrated letter written regarding them, in the 6th century, by Theodore, Bishop of Iconium. The text we here give is taken from the *Proper* of the Church of Villejuif near Paris, which is richly endowed with their relics. Indeed the name Villejuif is said to be a popular corruption of *Villa-Julittæ*.

From the letter of Theodore, Bishop of Iconium, concerning the martyrdom of Saints Cyr and Julitta.

Ex Epistola Theodori, episcopi Iconiensis de passione SS. Cyrici et Julittæ.

Julitta was born of the royal stock of Iconium. Persecution raging under Domitian, the Governor of Lycaonia, she fled from her native city, together with two handmaids and her son, named Cyr, aged three.

Julitta Iconiorum regio orta semine, cum vehementior in christianos sæviret persecutio, Domitiano Lycaoniæ comite, fuga se cum duabus ancillis trimuloque filio suo Cyrico, Iconio, unde

et orta erat, proripuit. Substantia itaque qua valde locuples erat relicta, Seleuciam pervenit: quo ipso loco turbas magis res christianorum offendens, Alexandro quodam Seleuciæ præside a Diocletiano constituto, a quo ipso recens edictum accepisset, quo jubebantur omni tormentorum genere excruciarī qui idolis non immolarent, Tarsum abijt. Velut autem ex conducto, commigrante illuc immāni ac durissimo Alexandro, comprehenditur inclyta victrix martyr Julitta, suis ipsa ulnis tenella valde ætate puellum Cyricum complectens. Illa tribunali adhibita, nomenque ac fortunam, patriamque ab Alexandro rogata, præidenti animo respondens iudici, Domini nostri Jesu Christi sibi nomen adscivit, dicens: Christiana sum. Ira itaque accensus Alexander, tolli ab ea puerum jussit, ac ad se adduci: matrem vero distantem crudis nervis immaniter cædi imperavit.

Vi autem abs strenuæ matris sinu avulsum puerum, totumque in matrem gestentem, nec ab ea ocellos avocantem, carnifices prætori afferunt. Acceptum prætor manu puerum blande deliniens, a fletu cohibere omnino nitebatur, genibusque impositum accipere osculo conabatur. Puer vero,

Having thus abandoned all her property, which was considerable, she came to Seleucia. But there, she found the Christians suffering even more. Alexander, the President placed there by Diocletian, had just received the Emperor's edict ordering to subject to every kind of torture, all such as refused to adore the idols. Julitta therefore travelled to Tarsus. Now, just as though he were fain purposely to pursue her, it so fell out, that Alexander, that hard and harsh man, arrived at Tarsus as soon as she. Our noble victrix Julitta the martyr was arrested, bearing in her arms her little son Cyr of tender age. Being brought before the tribunal, Alexander demanded her name, condition, and country. She boldly replied, sheltering herself under the only name of our Lord Jesus Christ: "I am a Christian." Alexander inflamed with rage, commanded that the child should be taken from his mother and brought to him, whilst she was being beaten cruelly with the sinews of oxen.

Only by main force could they drag the child from his mother's bosom, for he kept clinging close unto her; and when at last torn from her, he kept urging towards her with all possible movements of his little limbs, nor would he take his eyes off her, and thus the executioners handed him to the President. He having got

him in his grasp, began caressing the child, striving to stay his tears, dancing him on his knee, and trying to force the poor babe to let him kiss him. All to no purpose; the boy would fix his eyes only upon his mother, pushing the President away and turning his little head from him: then making use of his hands he began to scratch the President's face; at last like to the little nestling of the chaste dove, he would imitate the voice of his mother, and pronounce the very same confession he heard his mother making, crying out thus: "I am a Christian." Then did he kick with his feet against the sides of the Judge. No longer able to restrain his fury, this *savage beast* (for man he cannot be termed, who could not be touched by this tender harmless age), seized the babe by the foot, and ruthlessly flung him to the ground. The brains of this noble martyr were thus dashed out against the sharp corners of the steps, in the very act of this his confession, and the ground all about the tribunal was bespattered with his blood. Julitta exulting for joy cried out aloud: "I give Thee thanks, O Lord, that thou hast been pleased that my son should consummate his sacrifice, before myself, and that thou hast therefore given unto him the fadeless crown!"

The judge ashamed of himself and still more infuriated,

intentis in matrem luminibus, prætorem abs se submovebat ac caput avertibat; manibusque obnitens, prætoris faciem unguiculis scalpebat; velut denique castæ turturis pullus, æmulam sanctus Cyricus vocem pronuntiavit, eandem ipsius matris prædicationem edens, ac clamans: Christianus sum. Calcibus quoque iudicis latus petebat; quamobrem exandens agrestis illa fera, nec enim homo nuncupandus sit qui nec in rudem ac innoxiam mitescat ætatem, pede arreptum e sublimi solio puerum terræ allidit. Præclari vero martyris cerebra ea in confessione ad graduum angulos colliso, circum late tribunalis area cruore opplebatur. Julitta exsuperanti gaudio repleta: Gratias tibi ago, Domine, aiebat, quod filium me priorem consummatum, immarescibilem coronam dignanter consequi voluisti.

Judex sortem ipse deplorans, suspensæ ligno seu

equuleo valide fodi latera, exque lebetes haustam picem bullientem pedibus affundi jubet. Tumque præconis voce jubente, atque dicente: Julitta, tui ipsa miserere disque sacrificia, ne eamdem ac filius malam necem reportaveris; generoso illa proposito tormentapertulit, clamans ac dicens: Ego dæmonibus non sacrifico, sed Christum Dei Filium unigenitum colo, per quem Pater condidit omnia, ac festino meum assequi filium, quo illi socia in regno cœlorum efficiar. Ubi, omnem vicens insaniam, sævus judex constantem in pugna advertit martyris animum, adversus eam sententiam dicit, cædi gladio feminae cervicem, filii cadaver in damnatorum locum projici jubens. Consummatur Christi gratia tum triumphatrix martyr Julitta, tum gloriosus atque inclytus ejus filius Cyricus, decimo septimo Kalendas Augusti. Hos martyres Patronos Ecclesia Nivernensis agnoscit, necnon et inter alias plures Ecclesias et Monasteria hujusce regni, vicus prope Parisios Villa Judæa dictus, qui utriusque Martyris reliquiarum non modica portione gloriatur, et cum summa veneratione colit.

caused Julitta to be now hoisted on the rack; commanding her sides likewise to be torn, and boiling pitch to be poured upon her feet. During the execution, a crier proclaimed: "Julitta, take pity on thyself and sacrifice to the gods; dread the same unhappy death that hath befallen thy son." But the valiant martyr unmoved in the midst of torments cried out, in her turn: "I will never sacrifice to demons, but I pay homage to Christ, the Only Son of God, by whom the Father created all things; I am in haste to rejoin my child, and so be united to him for ever in the heavenly Kingdom." Then the cruel Judge, pushing his folly to the last extreme, pronounced his sentence against her whose constancy he despaired of vanquishing in combat: "This woman," so ran the sentence, "shall have her head cut off by a sword, and the body of her son shall be thrown where criminals' corpses are cast." It was on the seventeenth of the Kalends of August that Julitta the noble martyr, and Cyr her glorious son consummated their triumph, through the grace of Jesus Christ. The Church of Nevers claims them as her patrons, as do likewise many other Churches and Monasteries of the kingdom, amongst which the parish of Villejuif, near Paris, glories in possessing a considerable portion of the

relics of these two Martyrs,
and surrounds them with high-
est veneration.

Thy desire is fulfilled, O Julitta, thou hast rejoined thy child! Ye form conjointly a fair ornament of the heavens, just as on earth ye did ever abide in one. The angels are in admiration at the sight of such a mother and child united thus in endless praise unto the thrice holy God. They realise the great truth that the creation of their sublime hierarchies exhausted not the Wisdom of the Creator. The nine choirs, all unfolded simultaneously beneath the gaze of the Eternal, communicated light and love one to the other, in perfect order; there was naught to betoken in the wondrous assemblage any further design of the Lord, conceived in favour of other created beings to be equally brought into relationship with himself, for his glory's sake. Yet so it was to be: human nature has this advantage over the angelical, namely, that it imitates, in its manner of intercommunication, the essential relation of God the Father and of his Word; that which the highest Seraphim can say to none, man in his own person can repeat to his fellow man, that utterance of God himself: "Thou art my son!"¹ This *filiation*, without which man cannot attain to the terrestrial, perishable life of this lower world, he again receives a second time, none the less really, yea, eternally,—in the supernatural order; for nature is but a frail image of the realities which are the portion of God's Elect. Thus was it, O Julitta, that thou didst become, twice over, the mother of that saintly child thou didst bear in thine arms; ah! how far was thy first maternity outstripped by the second, whereby.

¹ Ps. ii. 7.

thou didst bring him forth unto glory ! In intensity of suffering likewise, did this second child-birth of thy martyrdom outdo the first ; but this is only the law common to all maternity, since the fall : the sentence that touched Eve¹ has its echo even in the world of grace.

Now dost thou remember no longer thy travails !² The sacrifice of mother and of son, begun in the anguish of a dolorous confession, is this day become a sacrifice of praise and of gladness. For this your mutual oblation is continued in heaven : it remains for ever the basis of those powerful and sweet relations wherein God finds his glory ; it is the source of those benedictions which the Lord showers upon earth on your account. Would, then, O holy Martyrs, that you could hasten the return of the East to the true Light, that East which gave you life, and to which, in return, you gave your precious blood ! Bless the West also, where so many churches are raised to your honour and celebrate your feast. May France especially, your second country, ever feel the potent effects of a patronage that can be traced on historic annals, up to the earliest dates of her existence. Charlemagne, that mighty emperor, on his knees before thee, O Cyr, is a fact all eloquent of thy powerful intercession, O thou little son of Julitta ! Nevers too, in these our own days, can prove the same ; for to thee she justly attributes her preservation from the Prussian invasion, when all the neighbourhood was devastated by the hostile troops !

At present not only France, but other countries, are suffering from trials worse even than invasion, trials in many ways resembling yours, O holy Martyrs ! Uphold the faith in the breasts of *Mothers*, O Julitta ; uphold their Christian instincts to the full height of

¹ Gen. iii. 16.

² St. John, xvi. 21.

the lofty teachings conveyed in the story of thy glorious combat. In the face of tyranny which would fain lay grasping hold on *education* in view of poisoning the immortal souls of children, do thou, O Cyr, stir up among these little ones, faithful imitators of thyself! Not long ago, some have shown this noble spirit; under the hateful pressure of impious masters who persisted in dictating to them lessons condemned by Holy Church, they dared to write out nothing but the *Credo* they had learned at their mother's knee. Well done, brave and noble hearted children! Thou, O Cyr, didst surely thrill with gladness at such a sight, rivalling thee in magnanimity. All then is not lost for France and these other afflicted lands. May thine intercession, blended with that of thy mother, develop more and more in the breasts of the little ones of God's Church, this consciousness of the holy liberty which is their portion by their very baptism. Such consciousness as this, maintained and exhibited, the while it bends them in dutiful submission to all power emanating from God, will nevertheless prevail at last over the prince of this world with his *Cæsarism*! Yea, the very safety of society depends on such noble independence as this, in the Christian sense, in face of all abuse of power!

JUNE 18.

SAINTS MARK AND MARCELLIAN,

MARTYRS.



WE have already met with these noble athletes of to-day's feast, for on January 20th, when celebrating Saint Sebastian, the brave defender of holy Church, Mark and Marcellian appeared at his side as the noblest conquest won by the sainted head of the prætorian guards. There are other heroes likewise, gained over by his zealous intrepidity, whose names gild the pages of the Martyrology; but these two whose festival we are keeping, were the immediate occasion of Sebastian's leading to God so goodly a troop of valiant Christians. Their conversion prepared Sebastian's martyrdom by reason of his apostolate in their regard; and their glory eternally redounds to him, around whom in heaven they form a resplendent phalanx.

Captivity, torments, and even the sentence of death pronounced upon them, had failed to shake the courage of these two brethren. A trial yet more terrible awaited them, namely, the sight forced upon them, of the heart-broken grief caused to all they loved on earth, by this their sentence of condemnation; for their family not being Christian knew no bounds to sorrow. Their father and mother bent down by years, the wife of each, leading by the hand or in

her arms a group of weeping children, all uttering bitterest reproaches against these soldiers of Christ, for the destitution into which their coming death would plunge the survivors; such was the dire attack! Sebastian, profiting by the liberty his position afforded to approach the Christians in prison, was ever their comfort and encourager. He failed not to be present at this scene, for his noble heart fully realised how dangerously severe such a trial must be for souls as yet unscathed by any personal peril. The danger he knew might be imminent, at that moment; wherefore scorning his own safety, he there and then revealed himself a Christian, in order to hold out a strengthening hand to the two brethren. Moreover, God lent such wondrous efficacy to his words, that they converted even the pagans there assembled. Thus Mark and Marcellian had the joy of beholding those whose piteous complaints had a moment before so painfully thrilled their souls, now applauding their constancy and demanding baptism. Their unbounded happiness was evident, all through their final conflict, which opened heaven to them, and which is related as follows in this short Lesson:

Mark and Marcellian were two brothers, Romans, who were arrested by the Prefect, Fabian, for believing in Christ, and were fastened to a beam, to which their feet were nailed. The judge said to them: "Wretched creatures, do think for a moment, and free yourselves from such suffering." But they answered him: "Never did we enjoy any banquet so much as we do what we are now undergoing for Jesus Christ's sake, in whose love

Marcus et Marcellianus fratres Romani, propter christianam fidem a Fabiano duce comprehensi, ad stipitem alligati sunt, pedibus clavis confixis. Ad quos cum ita loqueretur iudex: Respicite, miseri, et vos ipsos ab his cruciatibus eripite; responderunt: Nunquam tam jucunde epulati sumus, quam hæc libenter Jesu Christi causa perferimus, in cujus amore nunc fixi esse cœpimus; utinam

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tamdiu nos hæc pati sinat, quamdiu hoc corruptibili corpore vestiti erimus. Qui diem noctemque in tormentis divinas laudes canentes, denique telis transfixi, ad martyrii gloriam pervenerunt. Quorum corpora via Ardeatina sepulta sunt.

"we now begin to be firmly fixed: would that He might let us suffer this as long as we are clad in this corruptible body!" Still suffering, they for a day and a night sang the praises of God continually, and in the end were thrust through with darts, and so attained the glory of martyrdom. Their bodies are buried in the *Via Ardeatina*.

The Holy Ghost filled you with strength, O glorious Martyrs; and the love which he poured into your hearts changed into exquisite delights, torments that terrify our cowardice. Yet, after all, of how much less account are those tortures that touched but your perishable body, compared with that intense anguish of soul over which you so nobly triumphed? The dire grief of those whom you held dearer far than life, and whom, to all appearance, you needs must leave in hopeless woe, was verily the culminating pitch of your martyrdom. Only such can fail to realise this, who deserve the reproach cast by Saint Paul upon the pagans of his day, *that they are without affection*:¹ yes, when the world once more presents such a hateful spectacle as this, then will be the sign of the last day's near approach, so says the name Apostle.² Nevertheless, human love must needs cede to that of God: *He that loveth father or mother more than Me, is not worthy of Me: and he who loveth son or daughter more than Me, is not worthy of Me*.³ You understood all this, dear Martyrs; your relatives who would separate you from our Lord, became but enemies in your eyes.⁴ At that very instant, our

¹ Rom. i. 31.

² 2 Tim. iii. 1, 3.

³ St. Matth. x. 37.

⁴ *Ibid.* 36.

Jesus, who can never let himself be outdone in generosity, restored these dear ones to you, by taking them, through a miracle of grace, together with you and because of your example, unto himself. Thus do you complete for us the instructions already given, by a Julitta and her boy, by a Vitus and his glorious Companions. Obtain for us, ye victors in such keen trials, an ever growing courage and love proportionate to our increase in the light and knowledge of our duty to God.

JUNE 19.

SAINT JULIANA FALCONIERI.

VIRGIN.

THIS day witnesses the close of the pilgrimage of one who was miraculously supplied with the divine Viaticum. Juliana presents herself at heaven's gate, showing upon her heart the impress of the Sacred Host. The lily emblazoned on the city escutcheon of Florence glistens with fresh radiance to-day, for it was she gave birth to our Saint, as well as to so many others, some of whom have already beamed across our path, and some are about to follow,—all of them brilliant in sublime virtues practised within the ancient walls of this "City of Flowers," under the delighted glance and the urging influence of the Spirit of Love. But what shall we say of the glory of yonder mountains, which nobly crown this fair city, a diadem lovely in men's eyes, and still more so to Angels' gaze? What of Vallombrosa, and further in the blue distance, of Camaldoli, of Alberno? all sacred fortresses, at whose foot hell trembling howls, all sacred reservoirs of choicest grace, guarded by Seraphim, whence flow in gushing streams more abundant and more pure than Arno's tide, living waters of salvation on all the smiling land around!

In 1233, just thirty-seven years previous to Juli-

ana's birth, Florence seemed destined to be, under the holy influence of such a neighbourhood, a very paradise of sanctity; so common did the higher Christian life become, of such every-day occurrence were supernatural prodigies.¹ The *Mother of Divine Grace* was then multiplying her gifts. Once on a certain festival of the Assumption, seven of the citizens, the most distinguished for nobility of blood, fortune, and public offices of trust, were suddenly inflamed by a heavenly desire to consecrate themselves unreservedly to the service of Our Lady. Presently, as these men passed along, bidding adieu to the world, babes at the breast cried out, all over the city: "Behold the *Servants* of the Virgin Mary!" Among the innocents whose tongue was thus unloosed to announce divine mysteries, was the new-born son of the illustrious family of Benizii. He was named Philip, and had first seen the light on the very feast of the Assumption, whereon Mary had just founded for her glory and that of her divine Son, the Order of the Servites.

We shall have to return to this child, who was to be the chief propagator of the new order; for holy Church celebrates his birthday into heaven on the

¹ Does this mean to say that all was perfection in Florence, at this period? Certainly not; nor is such in any degree our opinion, as we shall have occasion to show, in other passages of this work. Let the teaching so admirably conveyed by St. Augustine, be ever borne in mind, namely, that Jerusalem and Babylon are wont to be commingled here below, and that never is hell so nigh, as when heaven is manifesting itself more evidently. Thus, whilst in those days rife with warlike instincts, Florence, but too often, incurred transient yet severe blows of wrath from the Holy See, when her city became the scene of Frederick the Second's deeds of violence, of heretical assaults, and of all manner of excesses on the part of foreign *podestà* or powerful families,—seated as she was, in the midst of Ghibelline Tuscany, she ceased not, by the visible protection of our Lady, to be throughout the restless agitations of the 13th century, the *City of Mary and of the Popes*.

morrow of the Octave of the Assumption. He was destined to be Juliana's spiritual father. In the meanwhile, the seven invited by Mary to the festival of penitence, who all, persevering faithful unto death, are inscribed on the catalogue of the Saints, had retired three leagues from Florence to the desert of Monte Senario. There Our Lady, during seven years, formed them to the great work, of which they were the predestined though unwitting instruments. According to his wont, the Holy Ghost, during all this preparatory season, though of long duration, kept from them every idea save that of their own sanctification, employing them in the mortification of the senses, and in a spirit of exclusive contemplation of the sufferings of Our Lord and those of his divine Mother. Two amongst them daily came down to the city to beg bread for themselves and their companions. One of these illustrious mendicants was Alexius Falconieri, the most eager for humiliations amongst all the seven. His brother, who, still continuing in the world, held one of the highest positions amongst the citizens, was in every way worthy of this blessed man, and paid homage to his heroic self-abasement. He likewise took an honourable share in the united gift bestowed, with the concurrence of all classes of these religious citizens, upon the solitaries of Monte Senario, whereby a magnificent church was added to the poor retreat they had been induced to accept, for greater convenience, at the gates of Florence.

To honour the mystery wherein their sovereign Lady declared herself to be the humble *servant* of the Lord, this church and monastery of the *Servites* of Mary received the title of the "Annunziata." Among the marvels which wealth and art, in succeeding ages, have lavished upon its interior, the principal treasure which puts all the rest in the shade

is a primitive fresco of the angelical salutation, dating from the life-time of the founders, the painter whereof, more devout to Mary than skilful with his pencil, deserved to be aided by the hands of angels. Signal favours obtained without interruption from this sacred picture, still attract flocks of devout visitors. If the city of the Medici and of the Tuscan Grand-Dukes, though swallowed up by the universal brigandage of the house of Savoy, has preserved better than many others the lively piety of better days, she owes it to this her ancient Madonna, as well as to her numerous saints, who seem gathered within her walls, to serve as a cortège of honour for Our Lady.

These details seem necessary to throw light on the abridged account given in the Liturgy, regarding our saint. Juliana, born of a sterile mother and of a father advanced in years, was the reward of the zeal displayed for the *Annunziata* by her father, Carissimo Falconieri. Beside this picture of the Madonna was she to spend her life and to yield up her last breath. Close by it, her sacred relics now repose. Educated by her uncle, Saint Alexius, in the love of Mary and of humility, she devoted herself from her very youth to the Order founded by Our Lady, ambitioning no title save one, that of *Oblate*, which would entail upon her the serving, in the lowest rank, the Servites of God's Mother. For this reason she was, later on, acknowledged to be the foundress of the Third Order of the Servites, and was superioress of the first community of these female tertiaries, surnamed "Mantellatæ." But her influence extended further still, so that the whole Order, both the men and the women alike, hail her as their mother; for it was indeed she who put the finishing stroke to the work of its foundation, and gave it the stability it has been possessed of for centuries.

The Order, which had become marvellously extended during forty years of miraculous existence, was just then, under the government of Saint Philip Benizi, passing through a dangerous crisis, the more to be feared because the storm had taken rise in Rome itself. There was question of everywhere carrying into effect the canons of the councils of Lateran and Lyons, prohibiting the introduction of new Orders into the Church. Now, the institute of the Servites being posterior to the first of these councils, Innocent V. was resolved on its suppression. The superiors had already been forbidden to receive any novice to profession or to clothing; and whilst awaiting the definitive sentence, the goods of the Order were considered, beforehand, as already devolved on the Holy See. Philip Benizi was about to die, and Juliana was but fifteen years of age. Nevertheless, enlightened from on high, the Saint hesitated not: he confided the Order to Juliana's hands, and so slept in the peace of our Lord. The event justified his hopes: after various catastrophes, which it were long to relate, Benedict XI, in 1304, gave to the Servites the definitive sanction of the Church. So true is it, that in the counsels of divine Providence, nor rank, nor age, nor sex, count for aught! The simplicity of a soul that has wounded the Heart of the Spouse is stronger in her humble submission than highest authority; and her unknown prayer prevails over powers established by God Himself.

Juliana, ex nobili Falconeria familia, clarissimo patri, qui templum Deiparæ ab Angelo salutatæ ære suo magnifice a fundamentis Florentiæ, ut nunc visitur, erexit; matre Reguardata,

Juliana, of the noble family of Falconieri, was daughter of that illustrious nobleman who founded and built the church of Our Lady of the Annunciation, still to be seen in Florence. When she was born, in

the year 1270, both he and Reguarda his wife were already advanced in years, and up to this, quite childless. From her very cradle, she gave tokens of the holiness of life to which she afterwards attained. And from the lisping of her baby lips was caught the sweet sound of the names of Jesus and Mary. As she entered on her girlhood, she delivered herself up entirely to the pursuit of Christian virtues, and so excellently shone therein, that her uncle, the blessed Alexius, scrupled not to tell her mother that she had given birth to an angel rather than to a woman. So modest, indeed, was her countenance, and so pure her soul from the slightest speck of indiscretion, that she never in her whole life raised her eyes to a man's face, and that the very mention of sin made her shiver; and when the story of a grievous crime was told her, she dropped down fainting and almost lifeless. Before she had completed her fifteenth year, she renounced her inheritance, although a rich one, and all prospect of earthly marriage, solemnly making to God a vow of virginity, in the hands of St. Philip Benizi, from whom she was the first to receive the religious habit of what are called the "Mantellatæ."

Juliana's example was followed by many young women of noble families, and even her own mother put herself under her daughter's instructions. Thus in a little while, their

ambobus jam senescentibus, ac ad id tempus sterilibus, nata est anno millesimo ducentesimo septuagesimo. Ab incunabulis non exiguum futuræ sanctitatis specimen dedit; vagientibus quippe labris suavissima Jesu et Mariæ nomina ultro proferre audita est. Pueritiam postmodum ingressa, tota in se christianis virtutibus mancipavit, in quibus adeo excelluit, ut beatus Alexius patruus, cuius institutis ac exemplis instruebatur, matri dicere non dubitaverit ipsam non feminam peperisse, sed angelum; nam ita modesto vultu, animoque ab omni vel levissima erroris macula pura fuit, ut oculos nunquam in toto vitæ cursu ab hominis faciem intuendam erexerit, auditoque peccati vocabulo contremuerit, imo, sceleris narratione percussa, illico prope exanimis corruerit. Expleto nondum decimo quinto ætatis suæ anno, re familiari, licet opulenta, terrenisque posthabitis nuptiis, Deo virginitatem in manibus divi Philippi Benitii solemniter vovit, ab eoque omnium prima religiosum Mantellatarum habitum, ut dicunt, sumpsit.

Julianæ exemplum secutæ sunt plurimæ ex nobilioribus familiis feminae, ac mater ipsa filiæ sese religiose instituendam dedit; ita ut, aucto paulatim numero, Or-

dinem Mantellatarum instituerit, ac illi pie vivendi leges summa prudentia ac sanctitate tradiderit. Ejus virtutes cum optime perspectas divus Benitus haberet; mortis proximus, nulli melius quam Julianæ, non feminas tantum, sed et totum Servorum Ordinem, cujus propagator et moderator existerat, commendatum voluit. Verum ipsa demisse semper de se cogitabat: et cum cæterarum esset magistra, in re quaque domestica, licet vili, sororibus famulabatur. Assiduitate orandi integras insumebat dies, in extasim sæpissime raptæ; et si reliquum, in sedandis civium dissidiis, criminosis a via iniquitatis retrahendis, ac inserviendis impendebat ægrotis, quorum quandoque saniem ex ulceribus manantem admoto ore lambens, eos sanitati restituebat. Corpus suum flagris, nodosis funiculis, ferreis cingulis, vigiliis, humi nudæ cubando, terere solita fuit. Parcissime cibo, et hoc vili, quatuor hebdomadæ diebus, et reliquis duobus solo Angelorum pane contenta, excepto die Sabbati, quo pane solo et aqua nutriebatur.

Dura hujus modi vivendi ratione in stomachi morbum incidit, quo ingravescente,

number increased, and she became foundress of the Order of the Mantellatæ, to whom she gave a rule of life, full of wisdom and holiness. St. Philip Benizi having thorough knowledge of her virtues, being at the point of death, thought that to none better than to her could he leave the care not only of the women but of the whole Order of Servites, of which he was the propagator and head: yet of herself she ever deemed most lowly; even when she was the mistress of others, ministering to her sisters in the meanest offices of the household work. She passed whole days in incessant prayer, and was often rapt in spirit; and the remainder of her time, she toiled to make peace among the citizens, who were at variance amongst themselves; to recall sinners from evil courses; and to nurse the sick, to cure whom she would sometimes use even her tongue to remove the matter that ran from their sores, and so healed them. It was her custom to afflict her body with whips, knotted cords, iron girdles, watching, and sleeping upon the bare ground. Upon four days in the week, she ate very sparingly, and that only of the coarsest food; on the other two she contented herself with the Bread of Angels alone, except Saturday whereon she took only bread and water.

This hardship of life caused her to fall ill of a stomach complaint, which increasing,

brought her to the point of death, when she was seventy years of age. She bore the daily sufferings of this long illness with a smiling face and a brave heart; the only thing of which she was heard to complain being, that her stomach was so weak, that unable to retain food, she was withheld, by reverence for the holy Sacrament, from the Eucharistic Table. Finding herself in these straits she begged the Priest to bring her the Divine Bread, and as she dared not take It into her mouth, to put It as near as possible to her heart exteriorly. The Priest did as she wished, and to the amazement of all present, the Divine Bread at once disappeared from sight, and at the same instant, a smile of joyous peace crossed the face of Juliana, and she gave up the ghost. This matter seemed beyond all belief, until the virginal body was being laid out in the accustomed manner; for then there was found, upon the left side of the bosom, a mark like the stamp of a seal, reproducing the form of the Sacred Host, the mould of which was one of those that bear a figure of Christ crucified. The report of this and of other wonders procured for Juliana a reverence not only from Florence, but from all parts of the Christian world, which reverence so increased through the course of four hundred years, that Pope Benedict XIII. commanded a proper Office in her honour to

cum septuagesimum ætatis annum ageret, ad extremum vitæ spatium redacta est. Diurnæ valetudinis incommoda hilari vultu, constantique animo pertulit: de uno tantum conqueri audita est, quod cum cibum capere ac retinere nullo modo posset, ab Eucharistica mensa ob Sacramenti reverentiam arceretur. Verum, his in angustiis constituta, sacerdotem rogavit, ut allatum divinum panem, quem ore sumere nequibat, pectori saltem exterius admoveret. Precibus illius morem gessit sacerdos, et mirum! eodem temporis momento divinus panis disparuit, et Juliana sereno ac ridenti vultu exspiravit. Res supra fidem tamdiu fuit, donec virgineum de more curaretur corpus; inventa enim est circa sinistrum pectoris latus carni veluti sigillo impressa forma hostiæ, quæ Christi crucifixi effigiem repræsentabat. Hujus prodigii fama cæterorumque miraculorum, non Florentiæ tantum, sed totius christiani orbis venerationem illi conciliavit, ac per quatuor prope integras æcula adeo aucta est, ut tandem Benedictus Papa Decimustertius in ejus celebritate Officium proprium recitari ab universo Ordine beatæ Mariæ Virginis Servorum jussu. Clemens vero Duodecimus, munificentissimus ejusdem Ordinis protector

novis in dies miraculis corroborantem sanctarum Virginum catalogo adscripsit.

be celebrated by the whole Order of Servites of the Blessed Virgin Mary, and Clement XII, the munificent Protector of the same Order, finding new signs and wonders shedding lustre upon her glory every day, inscribed the name of Juliana upon the catalogue of holy Virgins.

To serve Mary, was the only nobility that had any attraction in thine eyes, O Juliana! To share her Dolours, was the only recompense which thy generous soul, in its lowliness, could ambition. Thy desires were granted: but from that lofty throne where She reigns as Queen of angels and of men, She who confessed herself the *Handmaid of the Lord* and saw God to *have regard to her humility*,¹ was also pleased to exalt thee, like herself, above *all the mighty ones*. Counteracting that hidden silence wherein thou wouldst fain have had the human brilliancy of thy pedigree forgotten and lost for ever, she hath made thy holy glory eclipse the fair honour of thy sires, in Florence; so that if the name of Falconieri has now a world-wide fame, it is on thy account, O humble Tertiary, O lowly Servant of the Servites of Our Lady! Further still: in that fair home of true nobility, in yonder *City of God*, where ranks are distinguished by the varying degree of radiance shed by the Lamb on the brow of each one of the Elect, thou dost shine resplendent with an aureola, which is nothing less than a participation of Mary's glory. Just as she acted in regard of holy Church, after the Ascension of our Lord, so didst thou in respect of the Servite Order; for whilst leav-

¹ St. Luke, i. 48, 52.

ing to others such action as appears externally, and such authority as must rule souls, thou wast none the less, in thy lowliness, the real mistress and mother of the new family, formed of the men and the women chosen by God for that Order. More than once, in other centuries likewise, has the divine Mother been pleased thus to glorify her faithful imitatrices, by making them become, beyond all calculation of their own, faithful copies of herself. Just as in the family confided to Peter by her Divine Son, Our Lady was the most submissive of all others to the rule of Christ's Vicar and that of the other Apostles; whereas all knew right well that she was their Queen, and the very fountain-head of the graces of consolidation and growth that were inundating the Church; so, O Juliana, the weakness of thy sex and age in no way restrained a strong religious Order from proclaiming thee its light and its glory. This was because the Most High, ever liberal in His gifts, was pleased to grant to thy youthfulness, results which he refused to the greater maturity, to the genius, yea, to the sanctity of thy Father, Saint Philip Benizi!

Continue, then, to shield thy devout family of Servites of Mary: stretch forth thy protecting mantle over every religious Order severely tried in these our days. May Florence, through thine aid, ever hold in most precious remembrance the favours lavished on her by Our Lady and the saints, because of her faith, in the good days of old. May Holy Church ever have more and more cause to sing thy power, as a Bride, over the Heart of the Divine Spouse. In return for the signal grace he bestowed on thee, as the crown of thy life, and the consummation of his Love in thee, be thou propitious to us in our last struggle: obtain for us that we may not die unhelped by the reception of the holy

Viaticum. The whole of this portion of the cycle is illumined with the rays of the adorable Host, proposed to our prostrate worship in so special a manner, at this season, by another Juliana. Oh! may that sweet Host be the one Love of our life's career. May it be our strong bulwark in life's final combat! yea, may our death be nothing else than a passing from the divine banquet of earth's land of shadows, up to the delicious festal board of Eternal Union!

THE SAME DAY.

SAINTS GERVASE AND PROTASE.

MARTYRS.

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THERE being but a simple commemoration made to-day of these two glorious brethren, whose names were formerly so celebrated throughout the West, must not lessen their merit in our eyes. The Holy Spirit, whose function it is to maintain within the Bride of Jesus that divine mark of *Holiness*, whereby she is to be, up to the day of doom, for ever recognisable both to angels and to men, ceases not in every generation to raise up new saints, who more especially attract the devout homage of that particular period, to which their virtues have served as an example, and of which they are the distinctive glory. But whilst in thus honouring these children of hers, whose brilliant virtues add fresh jewels to her vesture, holy Church is moved by a sentiment of gratitude to the Paraclete for present benefits; these his later manifestations can never make her forgetful of those wrought within her by the same divine Spirit in her earlier days. Gervase and Protase are indeed no longer honoured by a solemn feast, preceded as heretofore by a Vigil, whereof the Sacramentary of Gelasius preserves the memory; but they still occupy an important place in the Roman Litanies, as representatives of the great Martyr host; which position

none have been allowed to assume in their stead. To these two in preference to a vast array of Martyrs whose festivals are now of a rite superior to theirs, does Holy Church turn in the more solemn of all her supplications; whether it be in holy processions to implore the averting of scourges and the obtaining blessings of this present life; or whether the sacred assembly of the whole Christian people, prostrate together with the Pontiff, unite in imploring the grace of abundant consecration to flow upon altars and temples, or upon future priests, virgins, or kings.

We learn from the historians of sacred rites, that the Introit of the Mass of our two holy Martyrs: *The Lord will give peace unto his people*, is a monument of the confidence of Saint Gregory the Great in their powerful succour. Filled with gratitude for results already obtained, he committed to their care, in the selection of this antiphon, the complete pacification of Italy, then a prey to Lombard invasion and to the petty vengeance of the Byzantine Court.

Two centuries previously, Saint Ambrose had a first experience of the special power of pacification which it seemed Our Lord Christ had attached to the very bones of these his glorious witnesses in return for their having given their life for Him. The empress Justina and the Arian Auxentius now for a second time directed against the Bishop of Milan a united assault of the powers of earth and of hell; and Ambrose, thus again ordered to abandon his Church, replied: "It were unseemly in a priest to deliver up the temple."¹ Upon the soldiers sent to lend main force to the invaders of the sacred precincts he denounced sentence of excommunication, if they passed one step farther; and they, knowing that they had been engaged to God by their baptism

¹ Amb. Epist. xx.

before being so to their prince, thereupon made fitting estimate of such a proposed act of sacrilege. To the court, terrified at the universal indignation that had ensued, and now praying him to quell the popular excitement aroused by these odious measures, he replied: "It is in my power not to excite it; but "to appease it, belongs only to God." When such troops as could be assembled, composed exclusively of Arians, were at length surrounding the Basilica wherein was Ambrose, his faithful people were there to be seen gathered around him, in the name of the undivided and ever tranquil Trinity, sustaining by the sole force of divine psalmody and sacred hymns, a novel kind of siege. But the last act of this two years' war levied against a disarmed man, the event which completed the overthrow of heresy, was the discovery of the relics of Gervase and Protase, precious treasures unconsciously possessed by Milan, and now revealed to their bishop by a heavenly inspiration.

Let us hearken to the bishop himself recounting to his sister Marcellina these facts, in all the sweet simplicity of his great soul. Long consecrated by the Supreme Pontiff himself to the Spouse of virgins, Marcellina was one of those all-powerful in humility, who are almost invariably placed by Our Lord side by side with the great historic names of holy Church, to be their stay and support before God; ignored co-operatrices in deeds the most brilliant, whose intervention by prayer and suffering must, for the most part, remain concealed until the day when eternal realities shall be revealed. Ambrose had already kept his sister informed of the details of the first campaign directed against him: "In almost every "letter," he says, "thou dost anxiously inquire about "what affecteth the Church; well then, here it is. "The day after that on which thou didst send me the

“account of thy dreams, the weight of heavy dis-quietude fell upon us.”¹

The following letter, on the contrary, breathes already of triumph and liberty regained :

“The Brother to the Lady, his Sister, dearer to him than are his eyes and his life. It is my wont to leave thy holiness ignorant of nothing that passeth here in thine absence: know also then, that we have found Martyrs. For of a truth, when I was engaged about the dedicating of the Basilica which thou knowest, many began to call upon me with one voice, saying: Dedicate it after the manner of the Roman Basilica. I replied: I will do so, if I find relics of Martyrs. Thereupon there came upon me, as it were, the glowing heat of a presage. What shall I say? The Lord hath bestowed his grace. Despite the fears of the very clerics themselves, I ordered the earth to be dug up about the spot facing the balustrade of Saints Felix and Nabor. I found the wished-for signs. Men even came forward bringing possessed persons on whom we might impose hands; and it so fell out, that at the very first sight of the holy Martyrs, whilst we as yet had not broken silence, a² woman from among them was instantly seized and thrown to the ground before the holy tomb. We found therein two men of wondrous stature, as in the times of the ancients; all the bones entire, and a quantity of blood. There was a vast concourse of people during these two days. Wherefore these details? Towards evening we transported the holy bodies (in their entirety and laid out in a fitting manner), to the Basilica of Fausta; there vigil was kept all night, and imposition of hands. On the morrow, the translation

¹ Epist. xx.

² *Urna* in the Latin text, is taken for *una* by the best interpreters.

“to the Basilica that they call the ‘Ambrosian.’
“During the transit, a blind man was cured.”¹

Ambrose then goes on to relate to Marcellina, the discourse pronounced by him on this occasion. We can cite only one passage: “O Lord Jesus, I give thee thanks for having raised up, in our midst, the spirit of thy holy Martyrs, at a time in which thy Church is in need of greatest succour. Be it known unto all, what kind of defenders I desire; such as can defend and yet attack not. Holy people, lo! I have gained such for you, they are useful to all, hurtful to none! Such are the guardians I ambition, such my soldiers. On their account I have no envy to fear; yea, I wish their succour to be profitable to those even who are jealous of me. So then let them come, let them behold my guards: I deny not my being surrounded by arms such as these! Even as in the case of the servant of Eliseus, when the Syrian army was besieging the prophet,—God hath opened our eyes. Behold us, Brethren, freed from no light shame: to have had defenders, and not to have known it! . . . Behold how from an ignoble sepulchre, noble remains have been taken, trophies at last brought to light. Gaze upon this tomb still wet with blood, glorious stains, marks of victory! See these relics inviolable in their hiding place, laid just in the very same order wherein they were placed the first day! Look at this head separated from the shoulders! Our old men now begin to remember having formerly heard these Martyrs named, and to have read the inscription on their tomb. Our city had lost her own Martyrs, she who had borne away those of foreign cities! Although this is God’s gift, still

¹ Epist. xxii.

"I cannot refuse to see therein a great grace, where-
 "by our Lord Jesus has vouchsafed to render the
 "time of my episcopacy illustrious. Not deserving
 "to be myself a Martyr, I have procured these Mar-
 "tyrs for you. Let them be brought in then; bring
 "hither these victorious victims, let them take their
 "place *there*, where Christ is the Victim; but, *on* the
 "Altar be He who suffered for all, and *under* the
 "Altar be they whom His Passion redeemed. I had
 "destined this spot for myself; since fitting it is,
 "that the Pontiff should repose *there* where he hath
 "been wont to present the Oblation; but I cede my
 "right to sacred victims: this place was due unto
 "Martyrs."¹

In fact, Ambrose did come, ten years later, to take his own place under the altar of the Ambrosian Basilica; he occupied the Epistle side, leaving that of the Gospel to the two Martyrs. In the ninth century, one of his successors, Angilbert, placed the three venerable bodies together, in one same sarcophagus of porphyry, which was placed length-ways of the altar, above the two primitive tombs. There, after the lapse of a thousand years, on August the 8th, in the year 1871, owing to necessary repairs being made in the Basilica, they once more re-appeared; not this time amidst blood, as the fourth century had disclosed our Martyrs, but under a sheet of water, deep and limpid; a touching image of that *water of Wisdom*,² that flowed so copiously from the lips of Ambrose himself, now the principal occupant of this holy tomb. *There*, not far from the tomb of Saint Marcellina, itself also an altar, the pilgrim of these days, with soul brimful of by-gone memories, may still venerate these precious relics;

¹ Epist. xxii.

² Prov. xviii. 4; xx. 5; Eccclus. xv. 3; etc.

for they are united together in one crystal shrine where, placed under the immediate protection of the Roman Pontiff, Pius IX,¹ they await the glorious day of resurrection.

The brief legend of these two Martyrs runs as follows :

Gervase and Protase were the sons of Vitalis and Valeria, who both testified even unto death, for the Lord Christ's sake, by martyrdom,—the father at Ravenna, and the mother at Milan. After the victory of their parents, Gervase and Protase gave all their inheritance to the poor, and set free their slaves. This act of theirs stirred up against them savage hatred, on the part of the heathen priests, and when the Count Astasius was about setting forth to war, they believed they had got a good occasion for the destruction of the two holy brethren. They persuaded Astasius that their gods had revealed to them that he had no chance of conquering in the war, unless he had first made Gervase and Protase to deny Christ, and to offer sacrifice to the gods. Being commanded so to do, they refused with horror, and Astasius then ordered Gervase to be beaten with rods until he died under the stripes, and Protase to be beaten with clubs, and his head

Gervasius et Protasius, Vitalis et Valeriæ filii, quorum pater Ravennæ, mater Mediolani, pro Christi Domini fide martyrium subierunt, distributo pauperibus patrimonio, domesticos servos libertate donarunt. Quo facto Gentilium sacerdotes immane in illos conceptum odium habebant. Quare, cum Astasius comes in bellum proficisci vellet, hanc occasionem perdendi pios fratres se nactos esse putaverunt. Itaque Astasio persuadent se a diis admonitos esse, nullo modo eum in bello victorem futurum, nisi Gervasio et Protasio coactis Christum negare, eosdem ad sacra diis facienda compelleret. Quod cum illi detestarentur, Astasius imperavit Gervasium tamdiu cædendum inter verbera expiraret : Protasium fustibus contusum securi percûti jubet. Quorum corpora Philippus Christi servus clam sustulit, et in suis ædibus sepelivit : quæ postea sanctus Ambro-

¹ Constitutio Pii IX. : Qui attingit a fine usque ad finem fortiter.

sus, Dei monitu inventa, in loco sacro et insigni collocanda curavit. Passi sunt Mediolani decimo tertio Kalendas Julii.

to be struck off. A servant of Christ named Philip took away their dead bodies by stealth and buried them in his own house; and in after times, St. Ambrose, being warned of God, found them, and bestowed them in a hallowed and honourable place. They suffered at Milan, on the thirteenth of the kalends of July.

Though short is the account of your combat, O holy Martyrs, because few are the details handed down to us concerning you, still may we cry out with Saint Ambrose when he first presented you to the populace: "That eloquence is best that springs from blood; for blood is a voice of thunder, re-echoing 'from earth to heaven.'"¹ Oh! make us to understand its potent accents! Ever must the veins of a Christian be ready to pour forth testimony to God, our Redeemer! Say, is there no blood left in our impoverished veins? Oh! cure our generation of such a hopeless state of lingering decline; what physicians may not, Jesus Christ can always do!

Up then, glorious Brethren; teach us the royal road of devotedness and suffering! Surely not in vain have our feeble eyes been granted to contemplate you, in these our days, even as did Ambrose; if God, after the lapse of so many ages, has once more revealed the sight of you, he must therein have intentions not unlike those he had in by-gone times! Therefore, dear Saints, may he perchance vouchsafe to raise up, through your intercession, mankind and our present society from the degradation of a fatal servility; to banish error, to save the

¹ Epist. xxii.

Church who cannot indeed perish, but whom he loves to deliver by means of her Saints. Doth it not behove you, generous Martyrs, to recognise by signal favours, the protection lavished by the successor of Peter on your relics, despite his own captivity? Be Milan worthy of you and of her Ambrose! Deign lovingly to visit the various lands both near and afar, formerly enriched with the blood found near your tomb. France was specially devout to you, placing no fewer than five of her cathedrals under your glorious invocation; may she not look for particular help at your hands? Oh! rouse up once more her piety of by-gone days; free her from false sects, from traitors! Let the day soon come when she may step forth once again the soldier of God!

JUNE 20.

SAINT SILVERIUS,

POPE AND MARTYR.

PAPAL succession is one of the principal facts wherein is demonstrated the working of the Holy Ghost, from the very first day of his descent upon our earth. The legitimacy of the popes, as successors of Peter, is indeed closely linked with the legitimacy of the Church herself, in her character of Bride of the Man-God; and therefore, his mission being to lead the Bride to the Spouse, the Holy Ghost cannot suffer her to wander in the footprints of intruders. The inevitable play of human passions, interfering in the election of the Vicar of Christ, may perchance for a while render uncertain the transmission of spiritual power. But when it is proved that the Church, still holding, or once more put in possession of, her liberty, acknowledges in the person of a certain Pope, until then doubtful, the true Sovereign Pontiff, this her very recognition is a proof that, from that moment at least, the occupant of the Apostolic See is as such invested by God himself. This doctrine the Holy Ghost confirms, by giving thereto, in the pontiff we are celebrating to-day, the consecration of martyrdom.

Saint Agapitus I. died at Constantinople, whither Theodorat, the Goth, had persuaded him to go, in order to appease the anger of Justinian excited

against this king by reason of his treasons. Scarcely had the news of this death reached the Arian prince, than he, in terror of perhaps seeing some one unfavourable to his pretensions raised to the pontificate, imperatively designated as successor to the deceased Pope, the deacon Silverius. Two months later, the Justice of God struck the tyrant, and the Church was set free. Doubtless, Rome would have but exercised her proper right had she rejected the Head thus imposed upon her by main force: for not to earthly princes has the Lord consigned the election of his Vicar upon earth. But Silverius, who had been an utter stranger to the violence used on his personal account, was in reality a man in every way fitted to the supreme pontificate. Therefore, when the Roman clergy became free to act, they had no wish to withdraw from him their adhesion, until then certainly disputable. From that moment undoubtedly, Silverius could not but be Head of the Church, the true successor of Agapitus, the Lord's Elect. In the midst of a period thronged with snares, he proved how well he understood the exigences of duty in his exalted office, and preferred an exile which would eventually cost him his life, to the abandoning of a post wherein the Holy Ghost had truly placed him. Holy Church gratefully bears witness to this, in her short eulogy of him; and the army of Martyrs opened their ranks to receive him, when death at length struck the Pontiff in his land of exile.

Silverius was a native of Campania, and succeeded Agapitus in the Papacy. His doctrine and holiness shone forth in his pursuing of heretics; and his strength of soul, in his firmness regarding the upholding of the sentence passed

Silverius Campanus, post Agapitum proxime Pontifex creatus est: cujus doctrina et sanctitas illuxit in insectandis hæreticis, et constantis animi magnitudo perspecta est in tuendo iudicio Agapiti. Nam Anthi-

mum, quem, quia Eutychianam hæresim defendebat, Agapitus ab episcopatu Constantinopolitano deposuerat, cum a Theodora Augusta sæpissime rogatus esset, restituere noluit.

Quamobrem irata mulier mandat Belisario ut Silverium mittat in exilium. Qui exsulavit in insula Pontia, unde his verbis scripsisse fertur ad Amatorem Episcopum: Sustentor pane tribulationis et aqua angustiarum; nec tamen dimisi, aut dimitto officium meum. Et sane brevi incommodis ærumnisque confectus obdormivit in Domino, duodecimo Kalendas Julii: cujus corpus Romam delatum, et in Basilica Vaticana depositum, multis miraculis illustratum fuit. Præfuit Ecclesiæ annos tres et amplius, creatis mense Decembri presbyteris tredecim, diaconis quinque, episcopis per diversa loca decem et novem.

by Agapitus. Agapitus had deposed Anthimus from the Patriarchate of Constantinople for defending the heresy of Eutyches; and Silverius would never allow of his restoration, although the Empress Theodora repeatedly asked him to do so.

The woman was enraged at him, on this account, and ordered Belisarius to send Silverius into exile. He was accordingly banished to the Island of Ponza, whence, it is said, he wrote these words to Bishop Amator: "I am fed upon the bread of tribulation, and the water of affliction, but nevertheless, I have not given up, and I will not give up, doing my duty." Soon, indeed, worn out by grief and suffering, he slept in the Lord, on the twelfth of the Kalends of July: His body being taken to Rome, was laid in the Vatican Basilica and was made illustrious by numerous miracles. He ruled the Church for more than three years, and ordained in the month of December, thirteen priests, five deacons, and nineteen bishops for divers sees.

The waters of tribulation passed indeed over thy soul,¹ O holy Pontiff! Thy persecutors were not pagan Cæsars: nor was it even (as in the case of John I. who so shortly preceded thee on the papal throne and in the arena of martyrdom), an heretical prince that overpowered thee with sectarian hatred.

¹ Ps. lxxviii. 2.

No: a worthless woman, having in her service treason emanating from the very sanctuary, was thine oppressor. Even before death had done its work in thee, there was to be found a son of thine coveting thy dominion, heavy though such a burden was! But how could man rend asunder the indissoluble bond that bound thee to holy Church? The usurper could but be an intruder; until such time as the all-powerful merits of thy glorious death had obtained the transformation of the hireling into the legitimate Pastor, and had made this Vigilius become the heir of thine own courage.¹ Thus did the invisible Head of the Church permit, unto hell's confusion, that ambition should carry scandals even into the very Holy of Holies. The unshaken Faith of nations, in the age in which thou didst live, suffered naught from all this; and the light resulting from these lamentable facts, would but all the better serve to teach future ages, that the personal character of a pope, nay, even his faults, cannot in any way affect the heavenly prerogative assured by God, to the Vicar of his Christ. Keep up within us, dear Saint, the fruit of these teachings. If the Faithful be but well penetrated with true principles, they will never see waning in them that respect due to God in His representatives, whosoever or whatsoever they may be; and scandal, no matter whence it come, will be powerless to trammel their faith.

¹ It is not our place to forestal the Church in the defence of some amongst her Pontiffs. Nevertheless, apology has yet other duties; and ours seems to be here, to remind our readers that the successor of St. Silverius has met with able and learned defenders. Vigilius has not, it is true, been granted the honours of a public *cultus*, and until such be the case, the Church is not at all called upon to answer for his personal holiness. As regards Silverius, the matter stands quite differently; he has been declared a Saint. Still, so long as apology for Vigilius does not go to diminish the moral grandeur of St. Silverius, which has been solemnly guaranteed by Holy Church, it may be allowable.

JUNE 21.

SAINT ALOYSIUS GONZAGA,

CONFESSOR.

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“OH! how exceeding great is the glory of Aloysius, Son of Ignatius! Never could I have believed it, had not my Jesus shown it to me. Never could I have believed that such glory as that, was to be seen in heaven!” Thus cries out Saint Mary Magdalene de Pazzi, whose memory we were celebrating a month ago: she is speaking in ecstasy. From the heights of Carmel, whence her ken may reach beyond the heavens, she reveals to earth the splendour wherewith the youthful hero of this day shines amidst the celestial phalanxes.

Yet short was the life of Aloysius, and it had offered nothing to the superficial gaze of a vast majority, save the preliminaries, so to say, of a career broken off in its flower, before bearing fruit of any kind. Ah! God does not account of things as men do; of very slight weight are their appreciations, in his judgment! Even in the case of the saints themselves, the mere fractional number of years, or brilliant deeds, goes far less to the filling up of a life-time, in his view, than does love. The usefulness of a human existence ought surely to be measured, as a matter of fact, by the amount produced in it, of what is lasting. Now beyond this present time charity re-

mains alone, fixed for ever at that precise degree of growth attained during this life of passage. Little matters it, therefore, if without any long duration or any apparent works, one of God's Elect have developed in himself a love as great or greater than some others have done, in the midst of many toils, be they never so holy, and throughout a long career admired of men.

The illustrious Society that gave Aloysius Gonzaga to holy Church owes the sanctity of her members and the benedictions poured upon their works to the fidelity she has ever professed to this important truth, which throws so much light on the Christian life. From the very first age of her history, it would seem that our Lord Jesus, not content to allow her to assume his own blessed Name, has been lovingly determined so to arrange circumstances in her regard that she may never forget wherein it is her real strength lies, in the midst of the actively militant career which he has especially opened before her. The brilliant works of Saint Ignatius her founder, of Saint Francis Xavier, the apostle of the Indies, of Saint Francis Borgia, the noble conquest of Christ's humility, manifested truly wondrous holiness in them, and to the eyes of all; but these works of theirs had no other spring nor basis than the hidden virtues of that other glorious triumvirate, in which, under the eye of God alone, by the sole strength of contemplative prayer, Saints Stanislaus Kostka, Aloysius Gonzaga, and John Berchmans, rose to such a degree of love, and consequently to the sanctity of their heroic fathers.

Again, it is by Mary Magdalene de Pazzi, the depositary of the secrets of the Spouse, that this mystery is revealed to us. In the rapture during which the glory of Aloysius was displayed before her eyes, she thus continues, whilst still under the

influence of the Holy Ghost: "Who could ever explain the value and the power of interior acts? The glory of Aloysius is so great, simply because he acted thus, interiorly. Between an interior act and that which is seen, there is no comparison possible. Aloysius, as long as he dwelt on earth, kept his eye attentively fixed on the Word; and this is just why he is so splendid. Aloysius was a hidden martyr; whosoever loveth Thee, my God, knoweth Thee to be so great, so infinitely amiable, that keen indeed is the martyrdom of such an one, to see clearly that he loves Thee not so much as he desireth to love Thee, and that Thou art not loved by Thy creatures, but art offended! . . . Thus he became a martyrdom unto himself. Oh! he did love, whilst on earth! Wherefore, now in heaven, he possesses God in a sovereign plenitude of love. Whilst still mortal, he discharged his bow at the Heart of the Word; and now that he is in heaven, his arrows are all lodged in his own heart. For this communion of the Divinity which he merited by the arrows of his acts of love and of union with God, he now verily and indeed possesses and clasps for ever."

To love God, to allow His grace to turn our heart towards Infinite Beauty, which alone can fill it, such is then the true secret of highest perfection. Who can fail to see how this teaching of to-day's feast answers to the end pursued by the Holy Ghost ever since his coming down, at our glorious Pentecost? This sweet and silent teaching was given by Aloysius, wheresoever he turned his steps, during his short career. Born to heaven, in holy baptism, almost before he was born to earth, he was a very angel from his cradle; grace seemed to gush from him into those who bore him in their arms, filling them with heavenly sentiments. At four years of age, he followed the marquess his father into the

camps; and thus, some unconscious faults, which had not so much as tarnished his innocence, became for the rest of his life the object of a penitence that one would have thought rather beseemed some grievous sinner. He was but nine years old when, being taken to Florence, there to be perfected in the Italian language, he became the edification of the Court of duke Francis:¹ but though the most brilliant in Italy, it failed to have any attraction for him, and rather served to detach him more decisively than ever from the world. During this period, likewise, at the feet of the miraculous picture of the *Annunziata*, he consecrated his virginity to Our Lady.

The Church herself, in the Breviary Lessons, will relate the other details of this sweet life, in which, as is ever the case with souls fully docile to the Holy Ghost, heavenly piety never marred what was of duty in earthly things. It is just because he really was a model for all youth engaged in study, that Aloysius has been proclaimed Protector thereof. Of a singularly quick intelligence, as faithful to work as to prayer in the midst of the gay turmoil of city life, he mastered all the sciences then exacted of one of his rank. Very intricate and ticklish negotiations of worldly interest were more than once confided to his management: and thus was opportunity afforded of realising to what a high degree he might have excelled in government affairs. Here, again, he comes forward as an example to such as have friends and relatives who would fain hold them back, when on the threshold of the religious state, under pretence of the "great good they may do in the world, and "how much evil they may prevent." Just as though the Most High must be contented with useless non-

¹ It is of interest to recollect that *Marie de Medicis*, the future Queen of France, was at that time a child in the same court.

entities in that select portion of men he reserves to himself amidst nations ; or, as though the aptitudes of the richest and most gifted natures may not be turned all the better, and all the more completely to God their very principle, precisely *because* they are the most perfect. On the other hand, neither State, nor Church, ever really loses anything by this fleeing to God, this apparent throwing away of the best subjects ! If, in the old law, Jehovah showed himself jealous in having the very best of all kinds of goods offered at his altar, his intention was not to impoverish his people. Whether admitted or not, it is a certain fact, that the chief strength of society, the fountain head of benediction and protection to the world, is always to be found in holocausts well pleasing to the Lord.

Aloysius, Ferdinandi Gonzagæ Castellionis Stiverorum Marchionis filius, festinato propter vitæ periculum baptismo, prius cœlo quam terris nasci visus, primam illam gratiam tam constanter retinuit, ut in ea confirmatus crederetur. A primo rationis usu, quo se Deo statim obtulit, vitam duxit quotidie sanctiorem. Novennis Florentiæ ante aram beatæ Virginis, quam parentis loco semper habuit, perpetuam virginitatem vovit : eamque, insigni Dei beneficio, nulla mentis aut corporis pugna tentatam servavit. Reliquas animi perturbationes cœpit ætate illa tam fortiter comprimere, ut ne primo quidem earum motu deinde incitaretur.

Aloysius was son of Ferdinand Gonzaga, Marquess of Castiglione delle Stivere. He was so hurriedly baptised on account of danger, that he seemed to be born to heaven, almost before he was born to earth, and he so faithfully kept this his first grace, that he seemed to have been well nigh confirmed therein. From his first dawn of reason, which he used in offering himself to God, he led a life more holy day by day. At Florence, when he was nine years old, he made a vow of perpetual virginity, before the altar of the Blessed Virgin, upon whom he always looked as a Mother ; and by a remarkable mercy from God, he kept this vow wholly and without the slightest impure temptation, either of body or of mind, dur-

ing his whole life. As for any other perturbations of the soul, he began at that age to check them so sternly, that he was never more pricked by even their first movements. His senses, and especially his eyes, he so restrained, that he never once looked on the face of Mary of Austria, whom for several years he saluted almost every day, whilst he was page of honour, in the court of the king of Spain; and he used the same reserve with regard to the face of even his own mother: wherefore he might truly be called a man without flesh, or an angel in human flesh.

To this custody of the senses, he added the maceration of the body. He kept three days as fasts, in every week, and that mostly upon a little bread and water. But indeed, he, as it were, fasted every day, for he hardly ever took so much as an ounce weight of food at his meal. Often also, even thrice a day, he would, with cords or chains scourge himself to blood: sometimes he would supply the place of a discipline or hair shirt, by dog-thongs or his own spurs. He secretly strewed his soft bed with pieces of broken wood or potsherds, that he might find it easier to wake to pray. He passed great part of the night even in the depth of winter clad only in his shirt, either kneeling on the ground, or lying prostrate, when too weary to remain upright, occupied in heavenly contem-

Sensus etiam, oculos præcipue, ita cohibuit, ut non modo illos nunquam in faciem intenderit Mariæ Austriacæ, quam plures annos inter honorarios Hispaniarum principis ephebos fere quotidie salutavit; sed a matris etiam vultu contineret; homo propterea sine carne, aut angelus in carne merito appellatus.

Adjecit sensuum custodiæ corporis cruciatum. Tria singulis hebdomadis jejunia, eaque plerumque modico pane et aqua tolerabat. Quanquam perpetuum fuisse per id tempus ipsius jejunium videre potest, cum ejus prandia ferme vix unciam æquarent. Sæpe etiam ter in die se funibus aut catenis cruentabat: flagella quandoque canum loris, cilicia equorum calcaribus supplevit. Mollem lectulum clam injectis asserum fragmentis asperabat, eo etiam ut citius ad orandum excitaretur. Magnam quippe noctis partem, summa etiam hieme, solo tectus indusio, positus humi genibus, vel præ languore jacens ac pronus, in cœlestium contemplatione traducebat. Interdum quoque tres, quatuor,

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quinque horas in ea perstabat immotus; donec unam saltem animo nusquam distracto percurrisset. Cujus constantiæ præmium fuit stabilitas mentis inter orandum alio non vagantis, imo perpetua velut exstasi in Deo defixæ. Ei demum ut unice adhæreret, victo post triennale acerrimum certamen patre, et aviti principatus jure in fratrem translato, Societati Jesu, ad quam cœlesti voce Matrity fuerat accitus, Romæ se adjunxit.

In tyrocinio ipso virtutum omnium magister haberi cœpit. Exactissima in eo erat legum etiam minimarum custodia, mundi contemptus singularis, implacabile odium sui: Dei vero amor tam ardens, ut corpus etiam sensim absumeret. Jussus propterea mentem a divinis rebus tantisper avertere, occurrentem sibi ubique Deum irritò conatu fugiebat. Mira etiam proximos charitate amplexus, in publicis, quibus alacriter ministrabat, nosocomiis, contagiosam luem traxit. Qua lente consumptus, die quem prædixerat, undecimo Kalendas

plation. Sometimes he would keep himself thus immovable for three, four, or five hours, until he had spent at least one, without any distraction of mind. Such constancy obtained for him the reward of being able to keep his understanding quite concentrated in prayer without any wandering of mind, as though rapt in God, in unbroken ecstasy. In order that he might henceforth adhere to Him alone, having overcome the bitter resistance of his father, in a sharp contest of three years' duration, and having procured the transfer of his right to the Marquessate unto his brother, he joined, at Rome, the Society of Jesus, to which he had been called by a voice from heaven, when he was at Madrid.

In his very novitiate, he began to be held as a master of all virtues. His obedience even to the most trifling rules was absolutely exact, his contempt of the world extraordinary, and his hatred of self implacable. His love of God was so ardent, that it gradually undermined his bodily strength. Being commanded, therefore, to divert his mind for a while from divine things, he struggled vainly to distract himself from Him Who met him everywhere. From tender love towards his neighbour, he joyfully ministered to the sick in the public hospitals, and in the exercise of this charity, he caught the contagion. Whereby, being

slowly consumed, on the very day he had predicted, the eleventh of the Kalends of July, in the twenty-fourth year of his age, he departed to heaven, having previously begged to receive the discipline and to be placed upon the ground to die. What the glory is which he there enjoys, St. Mary Magdalene de Pazzi was enabled by the revelation of God to behold; and she declared that it was such as she had hardly believed existed even in heaven, and that his holiness and love were so great that she could declare him to be a hidden Martyr. On earth, God glorified him by many miracles. These being duly proved, Benedict XIII. inserted the name of this angelical youth in the Calendar of the Saints, and commended him to all young scholars, both as a pattern of innocence and of chastity, and as principal Patron.

Julii, ætatis anno quarto et vigesimo jam inchoato, cum antea flagellis cædi, atque humi stratus mori postulasset, migravit in cœlum. Ibi eum Sancta Maria Magdalena de Pazzis tanta frui gloria, Deo monstrante, vidit, quantam vix esse in cœlo credidisset; ipsumque sanctimonia insignem, et charitate martyrem incognitum fuisse prædicavit. Multis etiam, magnisque claruit miraculis. Quibus rite probatis, Benedictus Decimus tertius Sanctorum fastis angelicum juvenem adscripsit, atque innocentie et castitatis exemplar simul et patronum studiosæ præsertim juventuti dedit.

*Venerable old age is not that of long time, nor counted by the number of years: but the understanding of man is grey hairs; and a spotless life is old age.*¹ And therefore, Aloysius, thou dost hold a place of honour, amidst the ancients of thy people! Glory be to the holy Society, in the midst whereof, thou didst, in so short a space, fulfil a long course; obtain that she may ever continue to treasure, both for herself and others, the teaching that flows from thy life of innocence and love. *Holiness* is the one only thing when one's career is ended, that can be called true again;

¹ Wisd. iv. 8, 9.

and holiness is acquired from within. External works count with God, only in as far as the interior breath that inspires them is pure; if occasion for exercising works be wanting, man can always supply that deficiency, by drawing nigh unto the Lord, in the secret of his soul, as much and even more than he could have done by their means. Thus didst thou see and understand the question; and therefore, prayer, which held thee absorbed in its ineffable delights, succeeded in making thee equal to the very martyrs. What a priceless treasure was not prayer in thine eyes, what a heaven-lent boon, and one that is indeed in our reach too, just as it was in thine! But in order to find therein, as thou didst express it, "the short cut to "perfection," perseverance is needed and a careful elimination from the soul, by a generous self-repression, of every emotion which is not of God. For, how could muddy or troubled waters mirror forth the image of him who stands on their brink? Even so, a soul that is sullied, or a soul that without being quite a slave of passion, is not yet mistress of every earthly perturbation, can never reach the object of prayer, which is to reproduce within her the tranquil image of her God.

The reproduction of the one great model was perfect in thee; and hence it can be seen how nature (as regards what she has of good), far from losing or suffering aught, rather gains by this process of recasting in the divine crucible. Even in what touches the most legitimate affections, thou didst look at things no longer from the earthly point of view; but beholding all in God, far were the things of sense transcended, with all their deceptive feebleness, and wondrously did thy love grow in consequence! For instance, what could be more touching than thy sweet attentions, not only upon earth, but even from thy throne in heaven, for that admirable

woman given thee by our Lord to be thine earthly mother? Where may tenderness be found equal to the affectionate effusions written to her by thee in that letter of a Saint to the mother of a Saint, which thou didst address to her shortly before thy quitting thine earthly pilgrimage? And still more, what exquisite delicacy thou didst evince, in making her the recipient of thy first miracle, worked after thine entrance into glory! Furthermore, the Holy Ghost, by setting thee on fire with the flame of divine charity, developed also within thee immense love for thy neighbour: necessarily so, because charity is essentially one; and well was this proved, when thou wast seen sacrificing thy life so blithely for the sick and the pestiferous.

Cease not, O dearest Saint, to aid us in the midst of so many miseries; lend a kindly hand to each and all. Christian youth has a special claim upon thy patronage, for it is by the sovereign pontiff himself, that this precious portion of the flock is gathered around thy throne. Direct their feeble steps along the right path, so often enticed as they are to turn into dangerous by-roads; be prayer and earnest toil, for God's dear sake, their stay and safeguard; be they illumined in the serious matter before them of the choosing a state of life. We beseech thee, dearest Saint, exert strong influence over them during this most critical period of their opening years, so that they may truly experience all the potency of that fair privilege which is ever thine, of preserving in thy devout clients, the angelical virtue! Yea, furthermore, Aloysius, look compassionately on those who have not imitated thine innocence, and obtain that they may yet follow thee in the example of thy penance; such is the petition of Holy Church this day!

JUNE 22.

SAINT ALBAN,

PROTO-MARTYR OF ENGLAND.



LET the heavens rejoice, let the Island of Saints exult, and let all the universe shout with her a song of victory: for now indeed earth has been everywhere empurpled with the blood of testimony. Alban, Proto-Martyr of fruitful Britain,¹ seals to-day the conquest of the far West. Already, doubtless, even from the earliest days, Albion had yielded abundant flowers beneath the foot-steps of the Spouse, whose giant stride² had reached even unto her. Later on, Eleutherius and Lucius had added the fresh charm of other plants to this new garden, wherein, far away from sterile Juda, the Man-God could forget the haughty disdain of the daughter of Sion. Jesus loves, indeed, flower beds exhaling the fragrance of "confession and of praise;"³ but still flowers of peace may not alone form the diadem of this powerful Son of the God of armies.⁴ The beauty he received from his Mother was enhanced by the blood shed by him in the great battle; and to obtain favour in his eyes, the Bride too is called

¹ *Venant: Fortun. De Virginit.* 155.² *Ps.* xviii. 6.³ *Cantic.* vi. 1.⁴ *Ps.* xlv. 4.

upon to mingle her own brilliant purple with the glistening whiteness of His lilies.

Glory, then, to our Proto-Martyr! glory to him by whom Albion, fully arrayed for the nuptials of the Lamb, advances side by side with the most illustrious Churches, and takes her seat with them, at the banquet of the strong!¹ From the heights of heaven, the glorious choir of apostles and the white-robed army of martyrs, are thrilling with joy, as in the brightest days of the three hundred years' struggle, prolonged perchance, just on purpose to give ancient Britain a chance of sharing in their triumph. Persecution was nearing its close; and even from this very British soil of ours, the last to be touched by the tidal wave of martyrs' blood, would deliverance come. On June 22nd, 303, Alban, our new Stephen, died breathing a prayer for his murderers, beside the banks of an affluent of old Thames: on July 25th, 306, Constantine, having just escaped the snares of Galerius, was proclaimed at York, and he started thence to unfurl the standard of Salvation to the whole world.

Later on, to the victorious combats of the Cross, succeeded heresy's contesting struggle to wrest from God nations already won to his Christ in holy baptism. Whilst the East was going astray in misconceptions of the Incarnate Word, the West was carping at doctrines concerning Free-will and Grace, a fatal stumbling-block to be thrown in again at a more distant epoch.

Pelagius, the heretic here in question, was condemned by the Church, and the stone of error hurled against her gave but a passing shock.

The tomb of Alban was the curbing point of hell's

¹ Apoc. xix. 7.

efforts at that time, and here were the final troubles caused by the Pelagian attack ended. Saint Lupus of Troyes and Saint Germanus of Auxerre, sent from the continent to maintain, beyond the Straits, the cause of grace, ascribed to our British martyr the whole honour of their victory, whereby peace was given to the Western Church. To show that this second defeat of hell's power was indeed the completion of that which a century previously had ended the era of blood, these two holy bishops respectfully opened the glorious tomb, and united to the remains of our noble Alban some relics of the apostles and martyrs, the fruit of whose triumph had just been definitively sealed.

For a thousand years were the depths of the abyss closed:¹ years of power, years of honour for Alban, venerated alike by each race that succeeded one the other, on this our British shore. The Anglo-Saxons outstripped the Britons, in the magnificence of the structure they raised on the site of the church formerly built over the Martyr's tomb, in the first era of his victory; the Danes even considered his holy body to be their noblest conquest; and under the Normans, the abbey founded by Offa of Mercia, beheld popes and kings concert together, in raising its prerogatives and glory to the highest pitch. No monastic church, on this side of the channel, could compare with St. Alban's, in its privileges;² and just as Alban is counted England's first martyr, so was the abbot of his monastery held first in dignity among all abbots of this realm.³

For a thousand years, Alban too reigned with Christ.⁴ At last came the epoch, when the depths of

¹ Apoc. xx. 3.

² *Math. Paris*, edit. 1684, p. 1020.

³ *Ex regest. Honor. III*, Privileg. de omnibus libertat. S. Albani.

⁴ Apoc. xx. 4.

the abyss were to be let loose for a little time, and Satan, unchained, would once again seduce nations. Vanquished formerly by the Saints, power was now given him to make war with them, and to overcome them in his turn.¹ The disciple is not above his Master:² like his Lord, Alban too was rejected by *his own*. *Hated without cause*, he beheld the illustrious Monastery destroyed, that had been Albion's pride, in the palmy days of her history; and scarce was even the venerable church itself saved, wherein God's athlete had so long reposed, shedding benefits around, far and near. But after all, what could he do now, in a profaned sanctuary, in which strange rites had banished those of our forefathers, and condemned the faith for which martyrs had bled and died? So Alban was ignominiously expelled, and his ashes scattered to the winds.

The Eulogy (unfortunately very meagre), dedicated by England, still faithful to her Proto-Martyr, sums up in the following lines the combat of this hero of the Lord :

When the mandates of the Emperors, Diocletian and Maximian, were raging against the Christians, Alban, as yet a pagan, received into his house a certain priest fleeing from persecution. Now, when he beheld how this priest persevered day and night in constant watching and prayer, he was suddenly touched by divine grace, so that he was fain to imitate the example of his faith and piety; and being instruct-

Albanus, cum imperatorum Diocletiani et Maximiani mandata adversus Christianos sævirent, paganus adhuc clericum quemdam persecutores fugientem hospitio recepit. Quem dum orationibus continuis ac vigiliis die noctuque studere conspiceret, subito divina gratia respectus, exemplum fidei ac pietatis ejus coepit æmulari, ac salutaribus ejusdem exhortationibus paula-

¹ Apoc. xiii. 7.

² St. John, xv. 18, 25.

tim edoctus, relictis idololatriæ tenebris Christianus integro ex corde factus est.

Cum autem hunc clericum persecutores quærerent, et ad tugurium Albani pervenissent, hic se pro hospite et magistro suo ipsius habitu, id est caracalla, indutus militibus exhibuit; a quibus loris revinctus ad judicem ductus est. Qui cum illudi se cerneret, cædi sanctum Dei confessorem a tortoribus præcepit, ac demum cum tormentis illum superari, vel a cultu Christianæ religionis revocari non posse perciperet, capite eum plecti jussit.

Cum igitur ad verticem vicini montis Albanus pervenisset, carnifex, qui illum percussurus erat, divino admonitus instinctu, projecto ense, pedibus sancti advolvit, desiderans ut cum martyre, vel pro martyre, ipse potius moreretur. Decollatus autem Albanus ibidem, accepit coronam vitæ quam repromisit Deus diligentibus se. Decollatus est et miles ille, qui Dei confessorem ferire recusavit: de quo nimirum constat, quod etsi fonte baptismatis non est ablutus, sui tamen est sanguinis lavacro mundatus, ac regni cœlestis dignus

ed by degrees, through his salutary exhortations, forsaking the darkness of idolatry, he was with his whole heart, made a Christian.

The persecutors being in search for this cleric, came to Alban's house; whereupon, disguised in the cleric's apparel, namely, in the *caracalla*, he presented himself to the soldiers in place of his master and guest; by them, he was bound with thongs, and led off to the judge. This latter, finding himself thus deceived, ordered that the holy Confessor of God should be beaten by the executioners; and, perceiving at last that he could neither overcome him by torments, nor win him over from the worship of the Christian religion, he commanded his head to be struck off.

Alban, having reached the brow of the neighbouring hill, the executioner, who was to dispatch him, admonished by a divine inspiration, casting away his sword, threw himself at the Saint's feet, desiring to die, either with the Martyr, or instead of him. Alban being at once beheaded, received the crown of life, which God hath promised to them that love him. The soldier, who had refused to strike him, was likewise beheaded: concerning whom, it is quite certain, that albeit he was not washed in the baptismal font, still was he made clean, in the laver of his own blood, and so made worthy of entering

into the kingdom of Heaven. factus ingressu. Passus est Alban suffered at Verulam, on autem Albanus juxta Verolamium die decimo Kalendarum Juliarum. the tenth of the Kalends of July.

I was a stranger, and you took me in, will our Lord say to his elect, on the great Judgment Day;¹ and to the inquiries of the elect as to the meaning of this word of his, Our Lord will explain that whatsoever they did to the least of their brethren, they did it *unto Him*. But thou, O Alban, knowest all this beforehand; that last hour, in which both the good and the wicked will hearken to their eternal doom, will reveal to the world, on this point, only what thou didst experience in thy very first steps along the path of salvation. By harbouring within thy yet pagan house, this unknown fugitive, thou deemedst that thou wast but yielding to the instincts of a heart naturally generous and faithful to the laws of hospitality! But, far other than thou wistedst was this unknown stranger that came knocking at thy door; for ere he left thee, it was manifest that Christ himself had become thy guest. Full soon did he invite thee, in return, to come and dwell in his own home, and the triumphal gate of martyrdom presently opened unto thee his heavenly palace.

The way to God traced in thy blood, lies opened wide, in this great island of ours. Long did the foe seem unable to cast his snares here: and thy fellow-citizens of earth were to be seen flocking in crowds along this blessed pathway. Yea, nations thou didst never know, came in their turn also, esteeming it an honour to forget, as it were, diversity of origin and rights of conquest, when uniting in thy name, O Alban, to do homage to thee, glorious Proto-Martyr

¹ St. Matth. xxv, 35.

of this land. Thus wast thou both the stem of this supernatural efflorescence which made ours to be the "Island of Saints," and the link of national unity in the diverse phases of our history. Thou didst gather together the sons of Saint Benedict around the couch whereon thou wast reposing whilst awaiting the day of Resurrection; thou didst assemble them in that splendid temple dedicated to thee by a grateful people; thou didst invite them to the ministry of divine praise, whereby celebrating past benefits and daily blessings, they might also merit for thy fatherland a continuation of Heaven's favours. Grand indeed were those ages, wherein God by his Saints thus ruled the world; and sadly misguided are those that think to serve the cause of the Lord and of nations, by suppressing the homage of foregoing generations to these their illustrious protectors.

Since thou wast treated, O Alban, like to thy divine Master, the King of saints, like him also remember not the injuries we have inflicted on thee. Rather, O thou our Proto-Martyr, exult in the triumph of all the other warriors who swell the ranks of the sacred phalanx, placed under thy command in our eternal home. If for a while the era of martyrs seems once again to be closed, consider those of thy children whose constancy has survived so many rough assaults; bless those families in which has ever been kept alive the faith of the olden times; a noble-hearted race are they, whose forefathers exposed themselves like thee, even unto death, in the "harbouring of Priests." Uphold the new sons of the cloister in maintaining at a high standard those monastic traditions handed to them even in the very midst of the tempest; multiply, everywhere, labourers called in to repair our ruins.

The voice of the Lord is heard once more in Albion.

The holy virtue of hospitality which was, in thy case, the beginning of salvation, has proved to her also in these our own days, an occasion for her return to the ancestral faith, just as though God willed that in this instance likewise, her history should be linked with thine. Like thee, she hath received priests from beyond the seas, driven to her coasts by the storm of persecution; like thee, hath she not even already heard that word of divine approval: *I was a stranger, and you took me in?* May she then go the whole length in her imitation of thee, her protector and father, by following the heavenly invitation to the last, so as to conclude with the ancient writer of the acts of thy martyrdom: "The known truth shall be our Island's joy; great shall be our gladness when the fetters of falsehood are broken. For my part, without further delay, I will go to Rome, I will there cast off mine error, there merit reconciliation and pardon of my faults; yea, this very book I hold in my hands, I will present to the revision of them that dwell in that city, so that should aught unseemly be written therein, the Lord Jesus Christ may vouchsafe to correct it by their means, he who reigneth God for ever and ever. Amen."¹

¹ Acta SS. Albani, Amphibali et Sociorum, anno DXC Anglice scripta, v. 46, Bolland, Junii iv, p. 159.

THE SAME DAY.

SAINT PAULINUS,

BISHOP AND CONFESSOR.

WHILE we were celebrating the Infancy of our divine Lord, Felix of Nola rejoiced our hearts with the sight of his sanctity at once so triumphant and yet so humble, revealing under gentlest aspects, the potency of our Emmanuel. Illumined by the glow of Pentecostal fires, Paulinus now comes before us, from that very same town of Nola, by his glory doing honour to him of whom he was the happy conquest. For indeed the sublime path whereby he was at length to gain the heavenly mountain tops, was not at the first opened before him; and Felix it was who, at a somewhat tardy hour, cast into his soul the first seeds of salvation.

Paulinus, heir to an immense fortune, and at twenty-five years of age already Prefect of Rome, Senator, and Consul, was far from supposing that there could be a career more honourable for himself or more profitable to the world, than that in which he was thus engaged by the traditions of his illustrious family. Verily, to the eyes of worldly men, no lot in life could be conceived better cast, surrounded as he was by noble connections, buoyed up by the well deserved esteem of great and little, and finding repose in the culture of letters which had already, from his

earliest youth, rendered him the very pride of brilliant Aquitaine, where at Bordeaux he first saw the light. Alas! in our days how many who deserve it not, are set up as models of a laborious and useful life!

The day came, however, when lo! these worldly careers which heretofore seemed so brimful of work and prospect, now offered to Paulinus but the spectacle of men "tossed to and fro in the midst of days "of emptiness, and having for their life's toil naught "but the weaving of the spider-web of vain works!"¹ What then had happened? It was this: once, when in the Campania, subject to his government, Paulinus happened to come to the hallowed spot where lay the tomb of Saint Felix, that humble priest heretofore proscribed by this very Rome, whose power was symbolised by the terrible *fasces* borne at that moment in front of him,—suddenly, floods of new light inundated his soul; Rome and her power became dark as night before this apparition "of the grand "rights of the awful God."² With his whole heart, this scion of many an ancient race that had brought the world to subjection, now pledges his faith to God; Christ revealing himself, in the light of Felix, has won his love.³ He has long enough sought and run in vain; at last has he found, *that nought is of greater worth than to believe in Jesus Christ.*⁴

In the uprightness of his lofty soul, he will go to the extreme consequences of this new principle which has now taken the place of every other. Jesus hath said: "If thou wilt be perfect, go, sell what thou "hast and give to the poor: and then come and follow Me."⁵ Paulinus hesitates not: not for a mo-

¹ Paulin. Epist. xxxvi. 3. ad Amandum.

⁴ Poem. ultimum, v. 1-3.

² Poema xxii, ad Jovium. vers. 83, 85.

⁵ St. Matth. xix. 21.

³ *Ibid.* xxi. natalit. xiii. v. 365-374.

ment will he neglect what is best, to prefer what is least;¹ up to this, perfect in his worldly career, could he now endure not to be so for his God? Up then, and doing! no longer *his*, these vast possessions, styled even kingdoms;² the various nations of the empire before which were displayed his incalculable riches, are astounded at this new commerce: Paulinus sells all, in order to purchase the cross, and therewith, to follow his God.³ For he is well aware, that the abandonment of earthly goods is but entering on the lists, and not the race itself; the athlete does not become victor, by the mere fact of casting off his garments; but he strips himself, solely with the view of beginning combat; nor has the swimmer already breasted the flood, because he stands prepared and stripped, on the water's brink.⁴

In holy impetuosity, Paulinus has rather cut, than unknotted, the cable that moored his bark to land.⁵ Christ is his steersman:⁶ and amidst the glad applause of his noble wife Therasia (henceforth to be but his sister and imitatrix), he floats to the secure port of the monastic life, thinking only of saving his soul.⁷ One thought alone holds him in suspense: shall he retire to Jerusalem where so many memories seem to invite a disciple of Christ? Then, Jerome, whom he has consulted, thus answers with all the frankness of strong friendship: "For clerks, towns; "for monks, solitude. Utter folly verily would it "be, to quit the world in order to live in the midst "of a crowd greater than before. If you wish to be "what you are called, that is to say, a 'Monk,' that is "to say, 'alone,' what are you doing in towns, which "surely are not the habitation for 'Solitaries,' but for

¹ Epist. xxxv. ad Delphinum.

² Auson. Ep. xxiii. ad Paulin. v. 116.

³ Poem. xxi. natal. xiii. v. 426-427.

⁴ Epist. xxiv. 7. ad Severum.

⁵ Hieron. Epist. liii. 10. ad Paulin.

⁶ Poem. ultim. v. 158.

⁷ Epist. xvi. 8. ad Jovium.

"the multitude? Each kind of life has its models. Ours are a Paul and an Anthony, an Hilarion and a Macarius; our guides are Elias, Eliseus, and all those sons of the prophets, who dwelt in country places and in solitudes, pitching their tents near Jordan's banks."¹

Paulinus followed the counsels of the solitary of Bethlehem. Preferring his title of *Monk* to the abiding even in the holy city, and seeking the "small field" of which Jerome had spoken, he chose a spot in the territory of Nola, outside the town, near to the glorious tomb, where light had beamed upon him. Until his dying day, Felix will take place here below, of home, of honours, of fortune, of relatives. In his sanctuary, as in a downy nest, will he grow, changing, by virtue of the divine seed of the Word within him, his terrestrial form, and receiving in his new being celestial wings, the one object of his ambition, which may lift him up towards God.² The world may no longer count on him, either to enhance her feasts or be the recipient of her appointments: absorbed in voluntary penance and humiliation, the former consul is nothing henceforth but the last of the servants of Christ, and the guardian of a tomb.³

Great was the joy of the saints in heaven and of holy men on earth, at the news of such a spectacle of total renunciation given to the world. No less great was the indignant astonishment of *scandalised*⁴ politicians, of the prudent according to this world, of a host of men to whom the Gospel is tolerable only when its maxims chance not to jar with the short-sighted prejudices of *their* wisdom. "What will the *great* say?" wrote Saint Ambrose. "The scion of such a family, of such a race, one so gifted, so elo-

¹ Hieron. Ep. lviii. 4-5. ad. Paulin.

² Poem. xv. natal. iv, v. 15-20.

³ Poem. xii. natal. i, v. 31-38.

⁴ 1 Cor. i. 23.

“quent, to quit the senate! to cut off the succession of such an ancestral line! No, that is out of the question; quite intolerable! Ah! look at these very men, when their own whims are at stake; they then see nothing extraordinary in inflicting on themselves transformations the most ridiculous; but if a Christian anxious about perfection dares to change his costume, oh! he is cried down at once with indignation!”¹

Paulinus, unmoved, brooked all these attacks, and knew well that his example was not likely to be followed by many. He was aware how God manifests in the *few*, what might become profitable to the *many*, if they would but accept the same, and thus is divine Providence justified.² Even as the traveller turns not aside from his road by reason of a few barking dogs, so, those who enter on the narrow path of the Lord, should despise the silly remarks of the worldly and profane; rejoicing the rather in that they are displeasing to those to whom even God is likewise displeasing. Scripture sufficeth to show us what to think of them and of ourselves! So far his own words.³

Resolute in his silence and in his determination to leave the dead to bury their dead,⁴ the heart of our saint deemed it needful to make one exception, urged by delicacy of feeling, in favour of his former master, Ausonius. Paulinus had ever remained the favourite pupil of this famous rhetorician, in whose school, at that period, even emperors were formed. Ausonius had always been to him as a friend and a father; and the old poet's soul, transpierced with grief at the departure of this son of his love, was now pouring itself out in wails and complaints, enough to rend the heart

¹ Ambr. Epist. lviii. 3. ad Sabinum.

³ Epist. i. 2-6. ad Severum.

² Paulin. Epist. xxxviii. 7. ad Aprum.

⁴ St. Matth. viii. 22.

of Paulinus. Paulinus wished to try to elevate this soul, so dear to him, above the senseless form of that mould, those mythological vanities, in which his life was still cast. He therefore chose to justify his recent step, in a poem, the exquisite gracefulness of which was calculated to delight Ausonius and to win him over, perchance, to taste the depth of that Christian sense, whereby his former pupil was inspired with a poetry, so new to a time-honoured disciple of Apollo and the Muses.

He thus addresses him : "Father, wherefore art thou fain to win me back to the worship of the Muses? Another power now pervades my soul, a God greater far than old Apollo. The *true*, the *good* have I found at the very source of Goodness and Truth,—even in God, beheld in his Christ. Exchanging his Divinity for our human nature in a sublime commerce, at once Man and God, he, the master of virtues, transforms our being and replaces former pleasures, by delights wholly chaste. By means of faith in a future life, he subdues within us the vain agitations of present life. Even these riches which we seem to condemn, he does not reject as either impure or worthless; but, merely teaching us how to love them in a better way, he leads us to commit them to the care of God, who, in return, promises yet more. Call not stupid *him* who devotes himself to a merchandise the most advantageous and by far the most secure. And what of filial piety? can it be wanting in a Christian? could I possibly fail to pay it unto thee, O father, unto whom I owe everything, science, honours, renown; unto thee, who by thy care hast prepared me for Christ, by cultivating his gifts? Yea; verily, Christ is about to reward thee for this fruit nurtured by thy sap: reject not this his praise of thee, disown not the waters that have welled out

“from thy fountain. Thy tenderness is hurt at my
“withdrawing to a distance; but prithee, forgive
“one whom thou lovest, if he do but that which is
“expedient. I have vowed my heart to God, I have
“believed in Christ; on the faith of the divine coun-
“sels, I have with the goods of time bought an eter-
“nal recompense. Father, I cannot believe that thou
“shouldst tax me with folly for this. Such errors as
“these inspire me with no repentance, I rather rejoice
“to be held a fool by those who follow another path;
“it suffices me that the eternal King accounts me
“wise. All that is of man is short, frail, perish-
“able, and (without Christ,) but dust and shadow;
“whether he approve or condemn, the judgment is
“worth no more than the judge; he dieth, and his
“judgment fadeth away with himself. When at the
“supreme moment, all is laid bare, tardy then will
“lamentation be, and of small avail the excuse of
“him who till then has cringed before the vain out-
“cries of men’s tongues, and has not dreaded the
“wrathful vengeance of the divine Judge. For my
“part, I believe; and fear is my goad; I would not
“that the last day catch me asleep in darkness, or so
“laden as that I may not fly up on lightest wing to
“meet my King in mid-heaven. Wherefore, cutting
“short all hesitation, all ties, all pleasures of earth,
“I would fain be ready for any event. Alive still, I
“have nevertheless done with life’s cares; I have
“confided to God my goods for ages to come, in
“order to be able, with tranquil heart, to await grim
“death. If thou approve, congratulate a friend rich
“in high hope; if not, suffer that I look to Jesus
“Christ alone for approbation.”¹

Nothing better than such language as this, could
give an idea of what our fathers were of the olden

¹ Poema x. ad Ausonium, *passim*.

time, with their simplicity replete at once with grace and force, and that logic of faith, which, resting on the word of God, had need of nothing else for reaching heroism at one bound. Indeed one may ask, where else could be found anything capable of deducing itself more naturally than the resolutions disclosed to us by Paulinus? What sound practical sense, in all the true and grand signification of the word, does this staunch Roman maintain in his holiness! Here is easily recognised Saint Augustine's amiable correspondent, who, having been interrogated by the great Doctor on his opinion touching certain doubtful points of the future life, thus replied so charmingly: "Thou dost condescend to ask my opinion regarding the occupation of the Blessed, after the resurrection of the flesh. But if thou didst only know how I disquiet myself far more about this present life, about what I am in it, about what I can do in it! Be thou rather my master and my physician; teach me to do the Will of God, to walk in thy footsteps, following Christ; would that, first of all, I may come to die, like thee, this evangelical death which precedes and secures the other."¹

Our Saint, however, who was bent on nothing but imitating and learning, soon appeared as one of the most brilliant luminaries of Holy Church. The humble retreat where he thought to hide himself, became the *rendezvous* of illustrious patricians and their ladies, the centre of attraction for all the choicest souls of that century. From places the most distant and the widest apart, an Ambrose, an Augustine, a Jerome, a Martin, together with their disciples, raised their voice in one concert of praise,—we were going to say *unanimous*, were it not that for the greater sanc-

¹ Epist. xliv. 4. ad Augustinum.

tification of his servant, God permitted one painful exception at the commencement. Certain members of the Roman clergy, moved (in a sense other than was fitting) by the marks of veneration lavished on this monk, had striven, and not without success, to circumvent, under specious pretexts, the supreme Pontiff himself; and Pope Siricius therefore was brought so far as to be almost on the point of separating Paulinus from his communion.¹ But the meekness and longanimity of the servant of God were not slow in bringing Siricius back to himself, from the error into which his surroundings had led him: envy at last had to turn its teeth elsewhere.

Space does not permit us to descant longer on this his noble career. We must allow the Nocturn Lesson, short as it is, to complete these our pages. In conclusion, let us recollect that the Liturgy is greatly indebted to Saint Paulinus for the precious details contained in his letters and poems, chiefly as regards Christian architecture and the symbolism of its various parts, the cultus of images, the honour due to saints and to their sacred relics. A tradition, but one which unfortunately is not sufficiently established to exclude all doubt, attributes to him the first liturgical use of bells. It is said, that by enlarging the dimensions of the ancient small bell, he transformed it into this noble instrument so well fitted to become the voice of the Church herself, and to which Campania and Nola have therefore bequeathed their names, i.e. *nolæ*, *campanæ*, both Latin designations of church bells.

<p>Paulinus Nolæ episcopus, eruditus studiis humani- tatis, doctus etiam divinis litteris, multa eleganter et</p>	<p>Paulinus, Bishop of Nola, in- structed in human letters and the holy Scriptures, composed, both in verse and prose, many</p>
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¹ Epist. v. 13-14. ad Severum.

elegant and remarkable works. The charity of this man was particularly celebrated: for when Campania was being ravaged by the Goths, he devoted all his substance to the feeding of the poor and the redeeming of captives, not reserving unto himself even the necessities of life. At which time, as Saint Augustine writes, having from the greatest opulency, voluntarily come down to the utmost exigency, yet with all, most rich in sanctity, being now taken captive by the barbarians, he made this prayer to God: "Lord, suffer me not to be put to the torture for the sake of gold and silver; for verily, where all my riches are, thou well knowest." Afterwards, when the Vandals were infesting these shores, he, being entreated by a widow to redeem her son, all his effects being now consumed in works of charity, delivered himself up to slavery in place of the young man.

Wherefore, being now taken into Africa, he received the charge of cultivating the garden of his master, who was son-in-law of the king. At length, by the gift of prophecy, having foretold to his master the death of the king, and the king himself having likewise in a dream beheld Paulinus, seated in the midst of two other judges, wrest from his hands the scourge which he held; how great a man he was, being thus made known, he was honour-

ornate scripsit versibus et soluta oratione. Hujus viri charitas præcipue celebratur, quod vastata a Gothis Campania, omnem facultatem, ne relictis quidem sibi rebus ad vitam necessariis, in alendos pauperes et captivos redimendos contulerit. Quo tempore, ut scribit sanctus Augustinus, ex opulentissimo divite voluntate pauperimus, et copiosissime sanctus, captus a barbaris sic Deum precabatur: Domine, ne excrucier propter aurum et argentum: ubi enim sint omnia mea, tu scis. Postea vero Wandalis eadem regiones infestantibus, cum ab eo posceret vidua ut filium sibi redimeret, sumptis rebus omnibus in officio pietatis, seipsum pro illo in servitutem tradidit.

Igitur in Africam profectus, domini sui, qui regis erat gener, hortum colendum suscepit. Verum cum prophetiæ dono regis mortem ipsi domino prædixisset, et rex in somnis Paulinum sedentem medium inter duos judices, sibi que de manibus eripientem flagellum vidisset: tantus vir cognitus honorificentissime dimissus est, condonatis ei omnibus suis civibus, qui captivi fuerant. Nolum reversus ad

episcopale officium, cum verbo et exemplo omnes ad pietatem christianam inflammaret, laterum dolore correptus est; mox cubiculum, in quo jacebat, terræmotu contremuit, ac paulo post animam Deo reddidit.

ably dismissed, and was moreover granted the liberation of all his fellow citizens who had been led away captives with him. Being now returned to Nola and to his episcopal functions, by word and example he more and more inflamed all unto Christian piety, until at last, being seized by a pain in his side, presently the chamber wherein he lay was shaken by an earthquake, and shortly afterwards, he rendered up his soul unto God.

Thy goods are now all restored unto thee, O thou who didst believe the word of the Lord! At the very time, so many others vainly sought to retain their treasure, thine was already in safety. Ah! what lamentations reached thine ears, amidst this frightful crumbling down of that mighty empire, of which thou hadst been so noble and powerful a magistrate! Thy colleagues in honour, as well as thine equals in wealth, were guilty, it is true, of no fault in not imitating thy voluntary renunciation; but, when the terrific hour came, wherein nobility was but a more sure title to greater woe, wherein riches brought naught to their possessors, save despair and torture,—to how many then, even in a worldly sense, did thy prudence appear the best! Thou hadst said to thyself that *the kingdom of heaven suffereth violence, and that the violent only bear it away*:¹ but could that violence thou hadst imposed on thyself, by breaking for the sake of better bonds, thy fetters here below, be compared to that which more than one of thy former detractors had himself now to endure, and

¹ St. Matth. xi. 12.

that without profit either for this life or the next? Thus does it often happen, even beyond those sad periods in which the universe seems delivered up to wreck and ruin. The privations demanded by God of those that are *His*, fall short of the sufferings frequently imposed by the world on its votaries.

Ill indeed did it beseem such men as an Albinus or a Symmachus to stigmatise as *cowardly desertion* thy retiring into solitude at Christ's call, seeing that they themselves drew down upon Rome this deluge of wrath, by their obstinate attachment to expiring paganism! If the empire could have been saved, it would have been so, by thine imitators, such as Pammachius, Aper, and others, who, few as they were, made thee cry out: "O Rome, naught wouldst thou have to fear of the threats uttered against thee in the Apocalypse, if all thy senators understood as these do, the duty of their charge."¹ Verily, what a counterpoise would have been presented to divine vengeance, if that spectacle had been less rare, such as thou hast described it, in one of thy finest poems!² It was the morrow of the dread invasion of Radagisus; ancient Rome now expiring was invoking more vainly than ever her senseless gods; but from Nola there arose to the Most High the voice of praise, powerful as the living psaltery, by whose harmonious notes its accents were borne to heaven. Noble indeed was this instrument, the ten strings of which were named, on the one side, Æmilius, Paulinus, Apronianus, Penianus, Asterius; on the other, Albina, Therasia, Avita, Melania, Eunomia: all clear and bright, either following in the footsteps of Cecilia and Valerian, or vowed to God from infancy; all alike in virtue, though unlike in sex, and

¹ Epist. xiii, 15, ad Pammachium.

² Poema xxi. natal. xiii, v. 60-99, 203-343.

forming but one choir, at the tomb of Felix, singing sacred hymns. In their suite, and in union with them, was a numerous train of illustrious persons and virgins, all chanting alike to the same Lord, appeasing his ire against a cursed land, and at least retarding his wrathful blow.¹ Ten just men could have saved Sodom; but more than ten were needed for this *Babylon drunk with the blood of martyrs*, for this *mother of the fornications and the abominations of the earth*.² None the less have ye gained your reward, and even beyond yourselves, your labour has not been fruitless. Faith can never be sterile; since the days of Abraham,³ faith has ever been the great element of fecundity for the whole world. If Rome's degenerate sons refused to understand, in the fourth century, the lesson that was being read to them by the heirs of the noblest families of the empire, if they could not or would not see where alone salvation was to be found, by your faith, O illustrious companions of Paulinus, there is born unto Heaven a new race, doing honour to a new Rome, and far outdoing in mighty deeds the old patricians! Like thee, O Paulinus, "contemplating in light divine the "primitive ages and then those that followed, we "cannot but admire the depth of the Creator's work, "and this mysterious lineage prepared for the Romans "of by-gone days during the night of ages."⁴

Glory then to thee, who didst not turn a deaf ear

¹ Prima chori Albina est compar et Hærasia,
Jungitur hoc germana jugo, ut sit tertia princeps
Agminis, hymnisonis mater Avita choris.

Has procerum numerosa cohors, et concolor uno
Vellere virgineæ sequitur sacra turba catervæ.

² Apoc. xvii. 5, 6.

³ Rom. iv. 16-21.

⁴ Poema xxi, natal. xiii, v. 227-240.

to the Gospel;¹ and strong in faith, didst conquer the prince of this world. Restore to this age of ours, so like thine own in its utter ruin, that frank love of truth, that simplicity of faith, which in the fourth and fifth centuries saved the baptised world from shipwreck. There is not less light now than there was then; nay, rather, light has been increased by reason of the incessant labours of the Doctors of the Church and the further definitions of Pontiffs. The thing is, that truth, though always equally powerful to the saving of man,² does not deliver any, save those who *live* by faith; and hence it is, that dogma though more and more fully defined, does not in these our days, raise men's minds to a higher standard. The point is, dogma must not remain a dead letter; Jesus Christ did not transmit it to his Church in the form of a speculative theory; nor when the Church expounds it to her children, does she aim merely at charming the ears of her auditors, by beauty of style or amplitude of development. God's word is a seed;³ it is cast on the ground, not to be hidden there, but to germinate there, to grow up there, to tower above all other growths there,⁴ because its *right* as well as its *might*, is to appropriate to itself the whole sap of the earth that has received it; so far even, as to transform this same soil itself, so that it may yield all that God expects thereof. At least, O Paulinus, may this divine seed produce its full effect in all those who give thee their admiration and offer thee their prayers! Without *diminishing truths* of scripture, without pretending to interpret according to the whims of earthly fancies, the words of our Lord, thou didst take to the letter everything that should be so taken; and therefore art thou now a

¹ Epist. v. 6. ad Severum.

² St. John, viii. 32.

³ St. Luke, viii. 11.

⁴ St. Mark, iv. 22.

saint. Oh! may every word of God be thus also uncompromisingly accepted by us; may each word be the ruling principle of our thoughts and of our actions,

On this day which ushers in the Vigil of the Nativity of Saint John the Baptist, we cannot but recall thine own tender devotion to the "Friend of the Bridegroom." The place thou holdest on the cycle makes thee the herald of God's precursor on earth. Prepare then our souls to hail the apparition of this brilliant star; may we, like thee, be warmed by his rays so as to celebrate with enthusiasm the great things thou hast already sung of him.¹

¹ Poema vi, de S. Johanne Baptista.

JUNE 23.

THE VIGIL OF ST. JOHN THE BAPTIST.

There was in the days of Herod the King of Judea, a certain priest named Zachary, of the course of Abia, and his wife was of the daughters of Aaron, and her name Elizabeth. And they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years. And it came to pass, when he executed the priestly function in the order of his course before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord; and all the multitude of the people was praying without, at the hour of incense. And there appeared to him an Angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him was troubled, and fear fell upon him; but the Angel said to him: Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: and thou shalt have joy and gladness, and many shall rejoice in his nativity. For he shall be great before the Lord: and shall drink no wine nor strong drink: and he shall be filled with the Holy Ghost even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before him in the spirit and power of Elias; that

*he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.*¹

This page which the Church reads to us to-day, is precious in the annals of the human race, for here begins the Gospel itself, here we have the first word of the *good tidings* of salvation. Not that man had up to this, received no knowledge of Heaven's designs for the lifting up of our fallen race and the giving of a Redeemer: but weary and long had been this period of expectancy, since the day when first the sentence pronounced against the accursed serpent pointed out to Adam and Eve a future wherein man should be healed by the "Son of the woman," and God also by him should be avenged. Age upon age rolled on, and the promise, all unaccomplished still, gradually assumed certain developments. Each generation saw the Lord, by means of the prophets, adding some new feature to the characteristics of this Brother of our race; in himself so great that the Most High would call him *my Son*;² so impassioned for justice, that he would shed the last drop of his blood to ransom earth's whole debt.³ A Lamb in his immolation, he would rule the earth by his gentleness;⁴ though springing from Jesse's root, yet was he to be the *desired of the gentiles*;⁵ more magnificent than Solomon,⁶ he would graciously hearken to the love of these poor ransomed souls: taking the advance of their longing desires, he is fain to announce himself as the Spouse descending from the everlasting hills.⁷ The Lamb laden with the crimes of the world, the Spouse awaited by the Bride; such was to be this Son of Man, Son likewise

¹ St. Luke, i. 5-17.

² Is. liii. 7.

³ Is. xi. 10.

⁴ Ps. ii. 7.

⁵ *Ibid.* xvi. 1.

⁶ Ps. xlv.

⁷ Osee, ii. 19; Gen. xlix. 26.

of God, the Christ, the Messias promised unto earth. But when will he come, he, this *desired of nations*? Who will point out, unto earth, her Saviour? Who will lead the Bride to the Bridegroom?

Mankind, gone forth in tears from Eden, had stood with wistful gaze fixed on futurity. Jacob, when dying, hailed from afar this beloved Son whose strength would be that of the lion, whose heavenly charms, still more enhanced *by the blood of the grape* (Oh! mystery ineffable!) rapt him in inspired contemplation on his funeral couch.¹ In the name of the gentile world, Job seated on the dung-hill, whereon his flesh was falling to pieces, gave response to ruin, in an act of sublime hope in his Redeemer and his God.² Breathlessly panting under the pressure of his woe and the fever of his longing desires, mankind beheld century roll upon century, the while consuming death suspended not its ravages; the while his craving for the expected God ceased not to wax hotter within his breast. Thus, from generation to generation, what a redoubling of imploring prayer; what a growing impatience of entreaty! *Oh! that thou wouldst rend the heavens, and wouldst come down!*³ "Enough of promises," cries out the devout St. Bernard, together with all the Fathers, speaking in the name of the Church of the expectation, and commenting the first verse of the *Canticle of Canticles*: "enough of figures and of shadows, enough of 'others' parleying! I understand no more of Moses; 'no voice have the prophets for me; the Law which 'they bear has failed to restore life to my dead.'⁴ "What have I to do with the stammerings of their 'profane mouths,'⁵ I to whom the Word hath an-

¹ Gen. xlix. 9-12, 18.

³ Is. lxiv. 1.

² Job. xix. 25-27.

⁴ 4 Kings, iv. 31.

⁵ Exod. iv. 10; Is. vi. 5.

"nounced himself? Aaron's perfumes may not compare with the Oil of gladness poured out by the Father on him whom I await.¹ No more deputies, no more servants for me: after so many messages, let him come at last, let him come himself!"

Yea, prostrate, in the person of the worthiest of her sons, upon the heights of Carmel, the Church of the expectation will not raise herself up, till appears in the heavens the proximate sign of salvation's rain-cloud.² Vainly, even anon seven times, shall it be answered her that as yet naught can be descried "arising sea-wards;" prolonging still her prayer and her tears, her lips parched by the ceaseless drought, and cleaving to the dust, she will yet linger on, awaiting the appearance of that fertilising cloud, the *light cloud* that beareth her God under human features. Then, forgetting her long fasts and weary expectant years, she will rise upon her feet, in all the vigour and beauty of her early youth; filled with the gladness the angel announceth to her, in the joy of that new Elias, whose birthday this Vigil promises on the morrow, she will follow him, the predestined *Precursor*, running (more truly than did the ancient Elias³) before the chariot of Israel's king.

We borrow from the Mozarabic Breviary the following beautiful Liturgical formula, which will put us thoroughly into the spirit of the feast:

CAPITULA.

Adsunt, Domine, principia christianæ lætitiæ, quibus olim nasciturum in carne Verbum vox sanctificata præcessit, et luminis ortum lucis protestator insigniter

Lo! the first beginnings of Christian joy, O Lord, whereby erstwhile, the sanctified *Voice* preceded the *Word* about to be born in flesh, and the herald of light signally announced the

¹ Ps. xliv. 8.

² 3 Kings, xviii. 42-46.

³ *Ibid.*

rising of the Day-Star, himself had witnessed : by him, both Faith's mysteries and Salvation's fountains have produced marvels : he is approved whose conception is miracle, whose birth is joy ; therefore do we beseech thee, that we who with glad ovations hail the birthday of thy Precursor, may with purified hearts draw nigh likewise unto thine own Nativity : so that the *Voice* which preached thee in the desert, may cleanse us in the world ; and he who preparing the way for the coming Lord, washed in his baptism the bodies of living men, may now, by his prayers, purify our hearts from vices and errors ; so that, following in the foot-prints of the *Voice*, we may deserve to come to the promises of the *Word*.

Let us here add two Prayers from the Sacramentary of Gelasius.

PRAYER.

May the prayer of Blessed John Baptist, O Lord, plead for us, that we may both understand and merit the mystery of thy Christ.

O Almighty and Eternal God, who in the days of Blessed John Baptist, didst fulfil the institutions of the Law and the declarations of the holy Prophets, grant we beseech thee, that figures and signs being ended, Truth Himself, by his own manifestation, may speak, Jesus Christ our Lord.

nuntiavit : ex quo et christianæ fidei sacramenta, et salutaris lavacri prodierunt insignia : cujus conceptus miraculum, cujus natiuitas gaudium approbatur : quæsumus ergo, ut qui natalem nunc Præcursoris tui ovariantes suscipimus, ad festum quoque natalis tui purgatis cordibus accedamus ; ut vox, quæ te prædicavit in eremo, nos purget in sæculo ; et qui viam venturo Domino præparans corpora viventium suo lavit baptis-mate, nostra nunc corda suis precibus a vitiis et errore depurget : qualiter Vocis sequentes vestigia, ad Verbi mereamur pervenire promissa.

Beati nos, Domine, Baptistæ Johannis oratio, et intelligere Christi tui mysterium postulet et mereri.

Omnipotens, sempiternus Deus, qui instituta legalia et sanctorum præconia Prophetarum in diebus beati Baptistæ Johannis implesti : præsta quæsumus, ut, cessantibus significationum figuris, ipsa sui manifestatione Veritas eloquatur, Jesus Christus Dominus noster.

T

JUNE 24.

THE NATIVITY OF SAINT JOHN THE BAPTIST.

The Voice of one crying in the wilderness, : , Prepare ye the way of the Lord ; behold thy God !"¹ Oh ! in this world of ours grown now so cold, who can understand earth's transports, at hearing these glad tidings so long expected ? The promised God was not yet manifested ; but already have the heavens bowed down,² to make way for his passage. No longer was he "the One who is to come," he for whom our fathers, the illustrious saints of the prophetic age ceaselessly called, in their indomitable hope. Still hidden, indeed, but already in our midst, he was resting beneath that virginal cloud compared with which, the heavenly purity of Thrones and Cherubim wax dim ; yea, the united fires of burning Seraphim grow faint, in presence of the single love wherewith *she* alone encompasses him in her human heart, *she* that lowly daughter of Adam whom he had chosen for his mother. Our accursed earth, made suddenly more blessed far than yonder heaven so long inexorably closed to suppliant prayer, awaited only that the august mystery should be revealed ; the hour was come for earth to join her canticles to that

¹ Is. xl. 3-9.² Ps. xvii. 10.

eternal and divine praise, which henceforth was ever rising from her depths, and which being itself no other than the Word Himself, would celebrate God condignly. But beneath the veil of humility where his divinity, even after as well as before his birth, must still continue to hide itself from men, *who* may discover the Emmanuel? *who*, having recognised him in his merciful abasements, may succeed in making him accepted by a world lost in pride? *who* may cry, pointing out the Carpenter's Son,¹ in the midst of the croud: Behold *Him* whom your fathers have so wistfully awaited!

For such is the order decreed from on high, in the manifestation of the Messiah. Conformably to the ways of men, the God-Man would not intrude himself into public life; he would await, for the inauguration of his divine ministry, some *man* who having preceded him in a similar career, would be hereby sufficiently accredited, to introduce him to the people.

Sublime part for a creature to play, to stand guarantee for his God, witness for the Word! The exalted dignity of him who was to fill such a position, had been notified, as had that of the Messiah, long before his birth. In the solemn liturgy of the Age of types, the Levite choir, reminding the Most High of the meekness of David and of the promise made to him of a glorious heir, hailed from afar the mysterious *lamp prepared by God for his Christ*.² Not that, to give light to his steps, Christ should stand in need of external help: he, the Splendour of the Father, had only to appear in these dark regions of ours, to fill them with the effulgence of the very heavens; but so many false glimmerings had deceived mankind, during the night of these ages of expectation, that had the true Light arisen on a sudden, it would not

¹ St. Matth. xiii. 55.

² Ps. cxxxi. 17.

have been understood, or would have but blinded eyes now become well nigh powerless, by reason of protracted darkness, to endure its brilliancy. Eternal Wisdom therefore decreed that just as the rising sun is announced by the morning-star, and prepares his coming by the gently tempered brilliancy of aurora ; so Christ, who is Light should be preceded here below, by a star, his precursor ; and his approach be signalised by the luminous rays which he himself, (though still invisible) would shed around this faithful herald of his coming. When, in by-gone days, the Most-High vouchsafed to light up, before the eyes of his prophets, the distant future, that radiant flash which for an instant shot across the heavens of the old covenant, melted away in the deep night, and ushered not in, as yet, the longed-for dawn. The "morning-star" of which the psalmist sings, shall know naught of defeat : declaring unto night that all is now over with her, he will dim his own fires only in the triumphant splendour of the Sun of Justice. Even as aurora melts into day, so will he confound with Light Increated, his own radiance ; being of himself, like every creature, nothingness and darkness, he will so reflect the brilliancy of the Messias shining immediately upon him, that many will mistake him even for the very Christ.¹

The mysterious conformity of Christ and his Precursor, the incomparable proximity which unites one to the other, are to be found many times marked down in the sacred scriptures. If Christ is the Word, eternally uttered by the Father, he is to be the Voice bearing this divine utterance whithersoever it is to reach ; Isaias already hears the desert echoing with these accents, till now unknown ; and the prince of prophets expresses his joy, with all the

¹ St. Luke, iii. 15.

enthusiasm of a soul already beholding itself in the very presence of its Lord and God.¹ The Christ is *the Angel of the Covenant* ; but in the very same text wherein the Holy Ghost gives Him this title, for us so full of hope, there appears likewise bearing the same name of *angel*, the inseparable messenger, the faithful ambassador, to whom the earth is indebted for her coming to know the Spouse : *Behold, I send my angel, and he shall prepare the way before my face. And presently the Lord whom ye seek, and the Angel of the testament whom you desire, shall come to his Temple ; behold he cometh, saith the Lord of hosts.*² And putting an end to the prophetic ministry, of which he is the last representative, Malachias terminates his own oracles by the words which we have heard Gabriel addressing to Zachary, when he makes known to him the approaching birth of the Precursor.³

The presence of Gabriel, on this occasion, of itself shows with what intimacy with the Son of God, this child then promised shall be favoured ; for the very same Prince of the heavenly hosts, came again, soon afterwards, to announce the Emmanuel. Countless are the faithful messengers that press around the throne of the Holy Trinity, and the choice of these august ambassadors usually varies, according to the dignity of the instructions, to be transmitted to earth by the Most High. Nevertheless, it was fitting that the same archangel charged with concluding the sacred Nuptials of the Word with the Human Nature, should likewise prelude this great mission by preparing the coming of him whom the eternal decrees had designated as the *Friend of the Bridegroom*.⁴ Six months later, on his deputation to Mary, he strengthens his divine message, by revealing to that

¹ Is. xl. ² Malach. iii. 1. ³ *Ibid.* iv. 5-6. ⁴ St. John, iii. 29.

purest of Virgins, the prodigy, which had by then, already given a son to the sterile Elizabeth; this being the first step of the Almighty towards a still greater marvel. John is not yet born; but without longer delay, his career is begun: he is employed to attest the truth of the angel's promises. How ineffable this guarantee of a child hidden as yet in his mother's womb, but already brought forward as God's witness, in that sublime negotiation which at that moment is holding heaven and earth in suspense! Illumined from on high, Mary receives the testimony and hesitates no longer. *Behold the handmaid of the Lord*, says she to the archangel, *be it done unto me, according to thy word.*¹

Gabriel has retired, bearing away with him the divine secret which he has not been commissioned to reveal to the rest of the world. Neither will the most prudent Virgin herself tell it; even Joseph, her virginal Spouse, is to receive no communication of the mystery from her lips. Yet fear not; the woful sterility beneath which earth has been so long groaning, is not to be followed by an ignorance more sorrow-stricken still, now that it has yielded its fruit.² There is one from whom Emmanuel will have no secret, nor reserve; it were fitting to reveal the marvel unto him. Scarce has the Spouse taken possession of the sanctuary all spotless, wherein the nine months of his first abiding amongst men, must run their course, yea, scarce has the Word been made Flesh, than Our Lady, inwardly taught what is her Son's desire, arising, makes all haste to speed into the hill-country of Judea.³ *The voice of my Beloved! Behold he cometh, leaping upon the mountains, skipping over the hills.*⁴ His first visit is to the "Friend of the

¹ St. Luke, i.² Ps. lxxxiv. 13.³ St. Luke, i 39.⁴ Cantic. ii. 8.

Bridegroom," the first out-pour of his graces is to John. A distinct feast will allow us to honour in a special manner, the precious day on which the divine Child, sanctifying his Precursor, reveals himself to John, by the voice of Mary; the day on which Our Lady, manifested by John, leaping within the womb of his mother, proclaims at last the wondrous things operated within her, by the Almighty, *according to the merciful promise which he spoke to our fathers, to Abraham and to his seed for ever.*¹

But the time is come, when the good tidings are to spread, from children and mothers, through all the adjacent country, until at length they reach the whole world. John is about to be born, and, whilst still himself unable to speak, he is to loosen his father's tongue. He is to put an end to that dumbness, with which the aged priest, a type of the old law, had been struck by the angel; and Zachary, himself filled with the Holy Ghost, is about to publish in a new canticle, *the blessed visit of the Lord God of Israel.*²

Let us usher in the gladness of this great solemnity, by chanting the first Vespers thereof, together with our Mother the Church. First of all, let us notice the white colour of the vestments wherein the Bride is clad to-day; the pages that follow will explain the mystery of this her choice.

FIRST VESPERS.

ANT. He shall go before him in the spirit and power of Elias, to prepare unto the Lord a perfect people.

ANT. Ipse præbit ante illum in spiritu et virtute Eliæ, parare Domino plebem perfectam.

Ps. Dixit Dominus, page 52.

¹ St. Luke, i. 55.

² *Ibid*, i. 68.

ANT. Johannes est nomen ejus : vinum et siceram non bibet, et multi in nativitate ejus gaudebunt.

ANT. John is his name : he shall drink no wine nor strong drink ; and many shall rejoice at his Nativity.

Ps. Confitebor tibi Domine, page 53.

ANT. Ex utero senectutis et sterili Johannes natus est præcursor Domini.

ANT. From an aged and barren womb, was born John, the fore-runner of the Lord.

Ps. Beatus vir, page 54.

ANT. Iste puer magnus coram Domino : nam et manus ejus cum ipso est.

ANT. This child shall be great before the Lord : for His hand is with him.

Ps. Laudate pueri, page 55.

ANT. Nazaræus vocabitur puer iste : vinum et siceram non bibet, et omne immun-dum non manducabit ex utero matris suæ.

ANT. This child shall be called a Nazarite ; he shall not drink wine nor strong drink, and from his mother's womb, he shall eat nothing unclean.

PSALM. 116.

Laudate Dominum, omnes gentes : laudate eum, omnes populi.

Praise the Lord, all ye gentiles : praise him, all ye peoples.

Quoniam confirmata est super nos misericordia ejus : * et veritas Domini manet in æternum.

For his mercy is confirmed upon us : and the truth of the Lord endureth for ever.

CAPITULUM.

(*Is. xlix.*)

Audite, insulæ, et attendite, populi de longe : Dominus ab utero vocavit me, de ventre matris meæ recordatus est nominis mei.

Give ear, ye Islands ; and hearken ye people from afar : The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name.

The preceding Antiphons have recalled the promises concerning the holy Precursor. He himself, in the Capitulum, invites us to sing the sublime preventions of grace from the hand of the Most High, in his regard. The hymn which follows, furnishes the Church with a beautiful formula of prayer and praise. There are few pieces so famous as this, in the holy liturgy.

Its composition is attributed to Paul the Deacon, a monk of Monte Cassino, in the eighth century; and the story attached to it, is particularly touching. Honoured with that sacred order the very title of which remains through the course of ages inseparably linked with his name, Paul Warnefrid, the friend of Charlemagne and the historian of the Lombards, was on a certain occasion, deputed to bless the paschal candle, the triumphal appearance whereof, yearly announces to Holy Church, the Resurrection of the Spouse. Now it happened, that whilst he was preparing himself for this function, the most solemn of those reserved to the Levites of the New Testament, he suddenly lost his voice, until then clear and sonorous, so that, he was powerless to sound forth the glad notes of the *Exsultet*. In this extremity, Paul recollected himself; and turning to Saint John, patron at once of the Lombard nation and of that Church built by Saint Benedict at the top of the holy mount, he invoked *him* whose birth had put a stop to the dumbness of his own father, and who still preserves his power of restoring to "vocal chords their lost suppleness." The son of Zachary heard his devout client. Such was the origin of the harmonious strophes which now form the three hymns proper to this feast.

What is still better known, is the importance which the first of these strophes has acquired in the history of Gregorian chant and of music. The primitive air

to which the hymn of Paul the Deacon was sung possessed this peculiarity, namely, that the initial syllable of each hemistich rose just one degree higher than the preceding, in the scale of sounds; thus was obtained, on bringing them together, the series of fundamental notes which form the basis of our present gamut. The custom was afterwards introduced of giving to the notes themselves, the names of these syllables: *Ut, Re, Mi, Fa, Sol, La*. Guido of Arezzo, in his method of teaching, originated this custom; and by completing it with the introduction of the regular lines of the musical scale, he was the cause of an immense stride being made in the science of sacred music, until then so laborious to render, and so tedious to acquire. He thus acknowledged that the divine Precursor, the *Voice* whose accents reveal to the world the harmony of the eternal canticle, ought to have the honour of having attached to his name the organisation of earth's melodies.

HYMN.

<p><i>Ut queant laxis resonare fibris Mira gestorum famuli tuo- rum, Solve polluti labii reatum, Sancte Johannes.</i></p>	<p>Since thy servants desire to sound forth, with vocal chords well strung, thy wondrous deeds, from all uncleanness free the lips of the guilty ones, O holy John !</p>
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<p><i>Nuntius celso veniens Olympo, Te patri magnum fore na- sciturum, Nomen et vitæ seriem ge- rendæ Ordine promit.</i></p>	<p>Lo ! a messenger coming from the heights of heaven, unto thy father, announces that thou who art to be born will be great ; thy name and life's scope he foretells, in order due.</p>
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<p><i>Ille promissi dubius su- perni, Perdidit promptæ modulos loquelæ ;</i></p>	<p>Dubious he of heavenly promises, the power of fluent speech, he sudden forfeits ; but when born, thou promptly</p>
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dost restore the organs of his voice extinct. Sed reformasti genitus peremptas

Organa vocis.

Yet lying in the secret of the maternal womb, thou perceivest the King reposing in the Bride-chamber: thus both parents, by the merits of their child, come to know hidden mysteries.

Ventris obstruso recubans cubili,
Senseris regem thalamo manentem:

Hinc parens, nati meritis, uterque
Abdita pandit.

Glory be to the Father, and to the Only-Begotten Son, and to thee, O Power eternally equal to them Both, O Spirit, One God, for ever and ever.

Sit decus Patri, genitæque Proli,
Et tibi, compar utriusque virtus

Spiritus semper, Deus unus, omni

Temporis ævo.

Amen.

Amen.

A. There was a man sent from God,

B. Whose name was John.

A. Fuit homo missus a Deo,

B. Cui nomen erat Johannes.

At the *Magnificat*, let us recognise the part which our Saint had in this ineffable effusion of the Virgin Mother's sentiments, already alluded to, in the fourth strophe of the preceding hymn. These two, the *Magnificat* and *Benedictus*, our evening and morning canticles, are closely linked to the name of Saint John; for, by his mystic "leaping for joy," and by his hallowed birth, he was the main-spring of both.

ANTIPHON OF THE *Magnificat*.

Zachary being come into the Temple of the Lord, there appeared unto him the Angel Gabriel, standing on the right side of the altar of incense.

Ingresso Zacharia templum Domini, apparuit ei Gabriel angelus, stans a dextris altaris incensi.

THE CANTICLE, (*Magnificat*), page 60.

OREMUS.

LET US PRAY.

Deus, qui præsentem diem honorabilem nobis in beati Johannis nativitate fecisti: da populis tuis spiritualium gratiam gaudiorum; et omnium fidelium mentes dirige in viam salutis æternæ. Per Dominum.

O God, who hast made this day glorious unto us on account of the Nativity of blessed John; grant to thy people the grace of spiritual joys; and direct the souls of all the Faithful into the way of eternal salvation. Through our Lord, &c.

The chants of Holy Church in honour of the Precursor's Nativity, have fairly begun; and already everything about the feast is telling us that it is one of those solemnities dearest to the heart of the Bride. But what would it be, if going back to the good days of yore, we were able to take our share in the olden manifestations of Catholic instinct on this day! In those grand ages wherein popular piety followed with docile step the inspiration of the one Mother Church, such demonstrations suggested by a common faith, on the recurrence of each loved anniversary, kept alive in every breast, the understanding of the divine Work and its mystic harmonies, thus gorgeously displayed on the cycle. Now-a-days, when the liturgical spirit has fallen to a lower standard in the minds of the multitude, the Catholic verve, which used to urge on the mass of the people, is no longer felt in the same marked way. Left to itself, and hence without unity of view, popular devotion but too often lacks justness of proportion: nevertheless, these regrettable inconsistencies cannot impair the spirit of piety itself ever inherent in Holy Church; she is ever guided aright by the Spirit of Prayer that is within her; she ever holds the sure hand of her unerring authority on all the varieties of pious demonstrations of a non-liturgical character, as well as on the diminutions of the former solemnity of her own sacred rites; hence, she is ever on the watch to

prevent her maternal condescension becoming a pretext for opening the way to error. We are far, however, from the days when two rival armies meeting face to face on St. John's Eve, would put off the battle till the morrow of the feast.¹ In England, though no longer kept as a "day of obligation," the feast of St. John is still marked in the Kalendar as a double of first class with an octave; and gives place to no other, save to the festival of Corpus Christi: it is moreover, a "day of devotion," and continues thus to attract the attention of the Faithful, as one of the more important feasts of the year.

Another festival is yet to come, at the end of August, calling for our renewed homage to the son of Zachary and Elizabeth; the feast, that is to say, of his glorious martyrdom. But, "venerable" as it has every right to be in our eyes, (so the Church expresses herself on that day,) its splendour is not to be compared with that of this present festival. The reason is, because this day relates less to John himself, than to Jesus whom he is announcing; whereas the feast of the Decollation, though more personal to our Saint, has not in the divine plan that same importance which his Birth had, inasmuch as it preludes that of the Son of God.

There hath not risen among them that are born of women a greater than John the Baptist, are the words to be spoken by the Man-God of his Precursor; and already has Gabriel, when announcing both of them, declared the same thing of each, that he shall be great.⁴ But the greatness of Jesus is that He shall be called the Son of the Most High, and the greatness of John is that he shall go before Him.⁵ The name of John brought down from heaven, like that of his Master,

¹ The Battle of Fontenay (Saturday 25th June 841): Nithardi histor. L. ii.

² Collecta diei.

⁴ St. Luke, i. 15-32.

³ St. Matth. xi. 11.

⁵ *Ibid.*

proclaims the grace which Jesus, by saving mankind, is to bring to the world.¹ Jesus *who cometh from above* in person, is *above all*, it is He and He alone whom all mankind is expecting; John *who is of earth*, on the contrary, *hath nothing but what he hath received*; but he hath received to be *the friend of the Bridegroom*,² his usher; so that the Bridegroom cometh not to the Bride, *but by him*.³

Yea, the Bride even cannot come to know herself, nor to prepare herself for the sacred nuptials, *but by him*: his preaching awakens her, in the wilderness;⁴ he adorns her with the charms of penitence and all virtues; his hand, *in the one baptism*, at last unites her to Christ beneath the waters. Sublime moment! in which, raised far above all men and angels, John, in the midst of the Holy Trinity,⁵ as it were, in virtue of an authority that is his, invests the Second Person Incarnate with a new title; the Father and the Holy Ghost acting the while, in concert with him! But presently, coming down from those lofty heights, more than human, to which his mission had raised him, he is fain to disappear altogether: the Bride is become the Bridegroom's own; the joy therefore of John is full, his work is done; he has now but to efface himself and to *decrease*.⁶ To Jesus here manifested,⁷ it henceforth alone belongs to appear and to *increase*. Thus too, the day-star, from the feast of John's Nativity when he beams his rays upon us in all his splendour, will begin to decline from the heights of his solstice, towards the horizon; whereas Christmas will give him signal to return, to resume that upward movement which progressively restores all his fiery effulgence.

¹ St. Luke, i. 13-31.

² St. John iii. 27-31.

³ *Ibid.* i. 7.

⁴ Cantic. viii. 5.

⁵ Johannes totius medius Trinitatis.

Petr. Dam. Sermo 23 (edit Cajet.)

⁶ St. John, iii. 29-30.

⁷ *Ibid.* i. 31.

Verily, Jesus alone is *Light*, the Light without which earth would remain dead; and John is but the *man sent from God*, without whom the Light would have remained unknown.¹ But Jesus being inseparable from John, even as day is from aurora, it is by no means astonishing that earth's gladness at John's birth should partake of something of that excited by the coming of our Redeemer. Up to the fifteenth century, the Latin Church, together with the Greeks who still continue the custom, celebrated, in the month of September, a feast called *the conception* of the Precursor: not that his conception was in itself holy, but because it announced the beginning of mysteries. Just in the same way, the Nativity of Saint John Baptist indeed made holy, is celebrated with so much pomp, merely because it seems to enfold within itself the Nativity of Christ, our Redeemer. It is as it were Midsummer's "Christmas Day." From the very onset, God and his Church brought about, with most delicate care, many such parallel resemblances and dependences between these two solemnities. These we are now about to study.

God, who in his Providence, seeks in all things, the glorification of *His Word made Flesh*, estimates men and centuries, by the measure of testimony they render to Christ; and this is why John is so great. For, *Him* whom the Prophets announced as about to come, whom the Apostles preached as already come, John, at once prophet and apostle, pointed out with his finger, exclaiming "Behold, this is He!" John, being then the witness by excellence,² it is fitting that he should open that glorious period, during which for three centuries, the Church was to render to her Spouse that testimony of blood, whereby the Martyrs, after the Prophets and Apostles, whereon

¹ St. John, i. 4-10.

² *Ibid.* 7.

she is built up,¹ hold the first claim to her gratitude. Just as Eternal Wisdom had decreed that the tenth and last great struggle of that epoch, should be forever linked with the Birth-Day of the Son of God whose triumph it secured, by the memory of the Martyrs of Nicomedia on the 25th of December, 303;² so likewise does John's birth-day mark the beginning of the first of those giant contests. For, the 24th of June, in the Roman Martyrology, is sacred likewise to the memory of those soldiers of Christ, who first entered upon the arena opened to them by pagan Rome, in the year 64. After the proclamation of the Nativity of the Precursor, the Church's record runs thus: "At Rome the memory of many holy Martyrs "who under the Emperor Nero being calumniously "accused of setting fire to the city, were at the command of the same, most cruelly put to death by "divers torments; some of whom were sown up in "beasts' skins and so exposed to be torn by dogs; "others crucified; others set on fire, so that at the "decline of day, they might serve as torches to light "up the night. All these were disciples of the "Apostles; and first fruits of the Martyrs offered "to the Lord by the Roman Church, the fertile "field of Martyrs, even before the death of the "Apostles."³

The solemnity of the 24th of June, therefore, throws a double light on the early days of Christianity. There never were even then, days evil enough for the Church to belie the prediction of the Angel, that *many should rejoice in the birth of John*;⁴ together with joy, his word, his example, his interces-

¹ Eph. ii. 20.

² This present Work, "Christmas," Vol. I. p. 244; Martyrol. Rom. ad diem 25. Dec. Octavo Kalendas Januarii.

³ Martyrol. Rom. ad diem 24 Junii. Octavo Kalendas Julii.

⁴ St. Luke, i. 14.

sion, brought courage to the Martyrs. After the triumph won by the Son of God over pagan negation; when to the testimony of blood succeeded that of confession by works and praise, John maintained his part as Precursor of Christ in souls. Guide of monks, he conducts them far from the world, and fortifies them in the combats of the desert; Friend of the Bridegroom, he continues to form the Bride, *by preparing unto the Lord a perfect people.*¹

In the divers states and degrees of the Christian life, his ever needful and beneficent influence makes itself felt. At the beginning of the fourth Gospel, in the most dogmatic passage of the New Testament, not by mere accident, is John brought forward, even as heretofore at Jordan, as one closely united with the operations of the Adorable Trinity, in the universal economy of the Divine Incarnation: *There was a man sent from God whose name was John, saith the Holy Ghost; he came for a witness, to give testimony of the light, THAT ALL MIGHT BELIEVE THROUGH HIM.*² "Precursor at his birth, Precursor "at his death, St. John still continues," says St. Ambrose, "to march in front, before the Lord. "More perhaps than we are aware of, may his "mysterious action be telling on this present life of "ours. When we begin to believe in Christ, there "comes forth virtue, as it were, from St. John, "drawing us after him: he inclines the steps of the "soul towards faith; he rectifies the crooked ways "of life, making straight the road of our earthly "pilgrimage, lest we stray into the rugged wilds of "error; he contrives so, that all our valleys be filled "with the fruits of virtue, and that every elevation "be brought low before the Lord."³

But if the Precursor maintains his part in each

¹ St. Luke, i. 17. ² St. John, i. 6-7. ³ Ambr. in Luc. i. 38.

progressive movement of faith which brings souls nearer to Christ, he intervenes still more markedly in each baptism conferred, whereby the Bride gains increase. The baptistry is especially consecrated to him. It is true, the baptism which he gave to the crowds pressing day by day, on Jordan's banks, had never power such as Christian baptism possesses; but when he plunged the Man-God beneath the waters, they were endowed with a virtue of fecundity emanating directly from Christ, whereby they would be empowered until the end of time to complete, by the accession of new members, the Body of Holy Church united to Christ.

The faith of our fathers never ignored the great benefits for which both individuals and nations are indebted to Saint John. So many neophytes received his name in baptism, so efficacious was the aid afforded by him in conducting his clients to sanctity, that there is not a day in the Kalendar, on which there may not be honoured the heavenly birth-day of one or other so named.¹ Amongst nations, the Lombards formerly claimed Saint John as Patron, and French Canada does the same now-a-days. But whether in East or West, who could count the countries, towns, religious families, abbeys, and churches placed under this same powerful patronage: from the temple which, under Theodosius, replaced that of the ancient Serapis in Alexandria with its famous mysteries, to the sanctuary raised upon the ruins of the altar of Apollo, on the summit of Monte Cassino, by the Patriarch of monks; from the fifteen churches which Byzantium, the new Rome, consecrated within her walls in honour of the Precursor, to the august Basilica of Lateran, well worthy of its epithet, the *golden Basilica*, and which in the Capital of Chris-

¹ Annus Johannis, auctore Johanne N. (Pragæ, 1664.)

tendom remains for ever *Mother and Mistress of all churches*, not alone of the City, but of the whole world! Dedicated at first to our Saviour, this latter Basilica added at an early date another title which seems inseparable from this sacred name, that of the *Friend of the Bridegroom*. Saint John the Evangelist, also a "friend of Jesus," whose precious death is placed by one tradition on the Twenty-fourth day of June, has likewise had his name added to the other two borne by this Basilica; but all the same, it is none the less certain, that common practice is in keeping with ancient documents, in referring, as it does, more especially to the *Precursor*, the title of *Saint John Lateran*, whereby the patriarchal Basilica of the Roman Pontiffs is always designated in these days.

"Fitting it was," says Saint Peter Damian, "that the authority of the Bride should subscribe to the judgment of the Bridegroom, and that this latter should see his greatest Friend raised in glory there, where she is enthroned as queen. A remarkable choice is this, to be sure, whereby John is given the primacy, in the very city that is consecrated by the glorious death of the two lights of the world. Peter from his cross, Paul beneath the blade, both behold the first place held by another; Rome is clad in the purple of innumerable martyrs, and yet all her honours go straight to the blessed Precursor. Everywhere John is the greatest!"¹

On this day, therefore, let us too imitate Mother Church; let us avoid that obliviousness which be-

¹ Peter. Dam. Sermo 23. This discourse is frequently attributed to St. Bernard, or to Nicholas of Clairvaux; but this is proved to be false, by a passage of the same discourse, in which the author declares that in his time, the Church honoured no Birth-days save that of our Lord and of St. John; now it is certain that in St. Bernard's time, as he himself attests, the Nativity of our Lady was kept.

speaks ingratitude; let us hail, with thanksgiving and heartfelt gladness, the arrival of him who promises our Saviour unto us. Yea, already Christmas is announced. On the Lateran Piazza (or Square), the faithful Roman people will keep vigil to-night, awaiting the hour which will allow the eve's strict fast and abstinence to be broken, when they may give themselves up to innocent enjoyment, the prelude of those rejoicings wherewith, six months hence, they will be greeting the Emmanuel.

Saint John's Vigil is no longer of precept, in a great many Churches. Formerly, however, not one day's fasting only, but an entire quarantine was observed at the approach of the Nativity of the Precursor, resembling in its length and severity that of the *Advent* of our Lord.¹ The more severe had been the holy exactions of the preparation, the more prized and the better appreciated would be the festival. After seeing the penance of Saint John's fast equalled to the austerity of that preceding Christmas, it is not surprising to behold the Church in her Liturgy making the two Nativities closely resemble one another, to a degree that would be apt to stagger the limping faith of many a one now-a-days.

The Nativity of Saint John was celebrated by three Masses, just as is that of Him whom he made known to the Bride: the *first*, in the dead of night, commemorated his title of Precursor; the *second*, at day-break, honoured the Baptism he conferred; the *third*, at the hour of Tierce, hailed his sanctity.² The preparation of the Bride, the consecration of the Bridegroom, his own peerless holiness; a threefold triumph, which at once linked the servant to the Master, and deserved the homage of a triple sacrifice to God the Thrice-Holy, manifested to John in the

¹ See Councils, Capitularies, Penitential Canons.

² Sacrament. Gregor. Amal., pseudo-Alcuin., Ord. rom.

plurality of His Persons, and revealed by him to the Church. In like manner, as there were formerly two Matins on Christmas Night, so, in many places, was there a double office celebrated on the feast of Saint John, as Durandus of Mende, following Honorius of Autun, informs us.¹ The first Office began at the decline of day; it was without *Alleluia*, in order to signify the time of the *Law and the Prophets which lasted up to Saint John*.² The second Office, begun in the middle of the night, terminated at dawn; this was sung with *Alleluia*, to denote the opening of the time of grace and of the kingdom of God.³

Joy, which is the characteristic of this Feast, outstripped the limits of the sacred precincts and shed itself abroad, as far even as the infidel Mussulmans. Though at Christmas, the severity of the season necessarily confined to the domestic hearth all touching expansion of private piety, the lovely summer nights, at Saint John's tide, gave free scope to popular display of lively faith among various nationalities. In this way, the people seemed to make up for what circumstances prevented in the way of demonstrations to the Infant God, by the glad honours they could render to the cradle of his Precursor. Scarce had the last rays of the setting sun died away, than all the world over, from the far East to the furthest West, immense columns of flame arose from every mountain top; and, in an instant, every town and village and smallest hamlet was lighted up. "Saint John's fires," as they called them, were an authentic testimony, repeating over and over again the truth of the words of the Angel and of prophecy, whereby that universal gladness was announced which would hail the Birth-day of Elizabeth's son. Like to a

¹ Dur. Ration. vii. 14; Hon. Gemma Anim. iv. 48.

² St. Luke, xvi. 16.

³ *Ibid.*

burning and shining light, to use the expression of our Lord, he had appeared in the midst of endless night, and, *for a time*, the Synagogue *was willing to rejoice in his light*; ¹ but disconcerted by his fidelity which prevented him from giving himself out as *the Christ* and the *true Light*, ² irritated at the sight of the Lamb that he pointed out as the salvation of the whole world, and not of Israel alone, ³ the Synagogue had presently turned back again into night, and had drawn across her own eyes that fatal bandage which suffers her to remain, up to this day, in her sad darkness. Filled with gratitude to him who had neither wished to diminish nor to deceive the Bride, the gentile world, on her side, exalted him all the more for his having lowered himself; gathering together and applying to herself those sentiments which ought to have animated the repudiated Synagogue, she was fain to manifest by all means in her power, that without confounding the borrowed light of the Precursor with that of the Sun of Justice Himself, she none the less hailed with enthusiasm this *light* which had been to the entire human race a very aurora of nuptial gladness.

It may almost be said of the "Saint John's fires," that they date, like the festival itself, from the very beginning of Christianity. They made their appearance, at least, from the earliest days of the period of peace, like a sample fruit of popular initiative; but not indeed without sometimes exciting the anxious attention of the Fathers and of Councils, ever on the watch to banish every superstitious notion from manifestations, which otherwise so happily began to replace the pagan festivities proper to the solstices. But the necessity of combating some abuses, which are just as possible in our own days as in those, did not withhold the Church from en-

¹ St. John, v. 35.

² *Ibid.* i. 20.

³ *Ibid.* 29.

couraging a species of demonstration which so well answered to the very character of the feast. "Saint John's fires" made a happy completion to the liturgical solemnity; testifying how one and the same thought possessed both the mind of Holy Church and of the terrestrial city; for the organisation of these rejoicings originated with the civil corporations, and the expenses thereof were defrayed by the municipalities. Thus the privilege of lighting the bon-fire was usually reserved to some dignitary of the civil order. Kings themselves, taking part in the common merry-making, would esteem it an honour to give this signal to popular gladness; Louis XIV, as late as 1648, for example, lighted the bon-fire on the "place de Grève," as his predecessors had done. In other places, as is even now done in Catholic Brittany, the clergy were invited to bless the piles of wood, and to cast thereon the first brand; whilst the crowd, bearing flaming torches, would disperse over the neighbouring country, amidst the ripening crops, or would march along the ocean side, following the tortuous cliff-paths, shouting many a gladsome cry, to which the adjacent islets would reply by lighting up their festive fires.

In some parts, the custom prevailed of rolling a "burning wheel;" this was a self-revolving red-hot disk, that rolling along the streets or down from the hill-tops, represented the movement of the sun, which attains the highest point in his orbit, to begin at once his descent; thus was the word of the Precursor brought to mind, when speaking of the Messiah, he says: *He must increase, and I must decrease.*¹ The symbolism was completed by the custom then in vogue, of burning old bones and rubbish on this day which proclaims the end of the Ancient Law, and the commencement of the New Covenant, according to

¹ St. John, iii. 30.

the holy Scripture, where it is written: *And new store coming on, you shall cast away the old.*¹

Blessed are those populations amongst whom is still preserved something of such customs, whence the old simplicity of our fore-fathers drew a gladness assuredly more true and more pure than their descendants seek in festivities wherein the soul has no part!

To the Office of Lauds, on this day, a special importance is to be attached, because the Canticle *Benedictus*, which is sung during Lauds all the year round, is the very expression itself of the sentiments inspired by the Holy Ghost to the father of Saint John the Baptist, on the occasion of that Birth-day which gave joy both to God and man. Wherefore, being unable to insert the entire Office, we give at least this Canticle which will be found below, after the Hymns for Matins and Lauds, composed by Paul the Deacon, and forming the sequel to that already given above, for Vespers. The Antiphons, Capitulum, and Versicle used at Lauds are the same as those marked, further on, for second Vespers.

HYMN AT MATINS.

Antra deserti teneris sub annis,	The desert cavern didst thou seek, in tenderest age, fleeing
Civium turmas fugiens, pe- tisti,	betimes the crowded city, lest by the slightest sin of tongue,
Nelevi posses maculare vitam Crimine linguæ.	thy life should e'er be sullied.
Præbuit durum tegumen camelus	Unto thy sacred body, rough garment the camel did afford,
Artubus sacris, strophium bidentes;	—victims, a cincture; the run- ning stream supplied thy drink,
Cui latex haustum, soci- ata pastum	honey with locusts, a repast.
Mella locustis.	

¹ Lev. xxvi. 10.

Other Prophets but sang,
with heart inspired, the Light
that was to come : whilst thou
didst with thy finger point out
Him who taketh the world's
dark sin away.

Not in all the wide world was
one born holy as this John,
who was deemed worthy to
plunge beneath the wave, e'en
Him, that washeth away earth's
crimes.

Glory be to the Father, and
to the Only-Begotten Son, and
to Thee, O Power, eternally
equal to them both, O Spirit,
One God, for ever and ever.

Amen.

Cæteri tantum cecinere
vatum
Corde præsago jubar affu-
turum :
Tu quidem mundi scelus
auferentem
Indice prodis.
Non fuit vasti spatium
per orbis
Sanctiusquisquamgenitus
Johanne,
Qui nefas sæcli meruit la-
vantem
Tingere lymphis.
Sit decus Patri, genitæ-
que Proli,
Et tibi, compar utriusque
virtus
Spiritus semper, Deus unus,
omni
Tempore ævo.

Amen.

HYMN AT LAUDS.

O most happy Thou, and of
merit high ; unknowing stain
upon thy snowy purity ; Mar-
tyr all potent ! Man of prayer,
hid in dark thicket's shade !
Of Prophets mightiest thou !

With wreaths by works in-
creased thrice threefold, some,
and e'en with double that, are
others crowned ; whilst tripled
fruits a hundred-fold accumu-
late, with radiant bands thy
brow bedeck.¹

Now, O potent one, these

O nimis felix, meritique
celsi,
Nesciens labem nivei pu-
doris,
Præpotens martyr, nemo-
rumque cultor,
Maxime vatum.
Serta ter denis alios coro-
nant
Aucta crementis, duplicata
quosdam ;
Trina te fructu cumulata
centum
Nexibus ornant.
Nunc potens nostri me-

¹ Et aliud cecidit in terram bonam : et dabat fructum ascenden-
tem, et crescentem ; et afferebat unum triginta, unum sexaginta,
et unum centum.—St. Marc. iv. 8, 20.

rītis opimis
Pectoris duros lapides re-
velle,
Asperum planans iter, et
reflexos

Dirige calles.

Ut pius mundi Sator et
Redemptor,
Mentibus culpæ sine labe
puris,
Rite dignetur veniens bea-
tos

Ponere gressus.

Laudibus cives celebrent
superni
Te, Deus simplex pariter-
que trine,
Supplices et nos veniam
precamur :

Parce redemptis.

Amen.

℣. Iste puer magnus co-
ram Domino.

℞. Nam et manus ejus
cum ipso est.

ANT. Apertum est os Za-
chariæ, et prophetavit, di-
cens : Benedictus Deus
Israel.

copious merits thine, asunder
rend these stony breasts of
ours ! Make plain the rugged
way, and the diverging path
make straight !

So that the compassionate
Creator and Redeemer of the
world, finding our souls clean
and pure from every stain of
sin, as it behoves, may thereon
vouchsafe, at His coming, to
set His blessed feet.

With praiseful song, let all
the heavenly citizens hail Thee,
O God simple and three in
Persons ; whilst we suppli-
ants implore pardon : Thy
redeemed ones spare !

Amen.

℣. This child shall be great
before the Lord.

℞. For His hand is with
him.

ANT. The mouth of Za-
chary was opened, and he pro-
phesied, saying : Blessed be
the God of Israel.

CANTICLE OF ZACHARY.

Benedictus Dominus Deus
Israel : * quia visitavit, et
fecit redemptionem plebis
sue.

Et erexit cornu salutis
nobis : * in domo David pu-
eri sui.

Sicut locutus est per os
Sanctorum : * qui a sæculo
sunt Prophetarum ejus.

Salutem ex inimicis nos-

Blessed be the Lord God of
Israel : because he hath visited
and wrought the redemption
of his people.

And hath raised up a horn
of salvation to us, in the house
of David his servant.

As he spoke by the mouth
of his holy Prophets, who are
from the beginning.

Salvation from our enemies,

and from the hand of all that hate us.

To perform mercy to our fathers, and to remember his holy testament.

The oath which he swore to Abraham, our father ; that he would grant to us,

That being delivered from the hand of our enemies we may serve him without fear,

In holiness and justice before him, all our days.

And thou child, *Precursor of the Emmanuel*, shalt be called the Prophet of the Most High : for thou shalt go before the face of the Lord, to prepare his ways.

To give unto his people the knowledge of salvation, unto the remission of their sins.

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us :

To enlighten them that sit in darkness, and in the shadow of death ; to direct our feet in the way of peace.

tris : * et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris : * et memorari testamenti sui sancti.

Jusjurandum quod juravit ad Abraham patrem nostrum : * daturum se nobis.

Ut sine timore de manu inimicorum nostrorum liberati : * serviamus illi.

In sanctitate et justitia coram ipso : * omnibus diebus nostris.

Et tu puer, Propheta Altissimi vocaberis : * præbis enim ante faciem Domini parare vias ejus.

Ad dandam scientiam salutis plebi ejus : * in remissionem peccatorum eorum.

Per viscera misericordiae Dei nostri : * in quibus visitavit nos Oriens ex alto.

Illuminare his, qui in tenebris et in umbra mortis sedent : * ad dirigendos pedes nostros in viam pacis.

TIERCE.

The Hymn and the three Psalms of which the Office of Tierce is composed, are to be found above, page 37.

ANT. They made signs to his father, how he would have him called : and he wrote saying : John is his name.

ANT. Innuebant patri ejus quem vellet vocari eum : et scripsit dicens : Johannes est nomen ejus.

The Capitulum is the same as in First Vespers, see *page 296*.

R. *Brev.* Fuit homo, *
Missus a Deo. Fuit.

Ÿ. Cui nomen erat Jo-
hannes. * Missus.

Gloria Patri. Fuit.

Ÿ. Inter natos mulierum
non surrexit major.

R. Johanne Baptista.

R. *Brev.* There was a man
* sent from God. There was.

Ÿ. Whose name was John.

* Sent. Glory be to the Fa-
ther. There was.

Ÿ. Among them that are
born of women, there hath not
risen a greater.

R. Than John the Baptist.

The Prayer is the Collect of the Mass, *page 317*.

MASS.

The Mass is composed of divers passages from the Old and New Testaments. The Church, as liturgical authors say, wishes hereby to remind us that John forms the link binding together both Testaments, he himself sharing in each. He is the precious clasp, which fastens the double mantle of Law and of Grace,¹ across the breast of the eternal Pontiff.

The Introit is from Isaias; the text from which it is taken will occur again, and at greater length, in our Epistle. The Psalm formerly chanted with it, is the 91st, the first verse alone of which is now used, although the primary motive of this choice lay in its following verse and in its thirteenth: *It is good . . . to shew forth thy mercy in the morning, and thy truth in the night: . . . The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus.*

INTROIT.

De ventre matris meæ vo-
cavit me Dominus nomine
meo: et posuit os meum ut

The Lord hath called me by
my name, from the womb of my
mother: and he hath made my

¹ Petr. Chrys. Sermo 91.

mouth like a sharp sword; in the shadow of his hand he hath protected me, and hath made me as a chosen arrow.

Ps. It is good to give praise to the Lord, and to sing to thy name, O Most High.

V. Glory, &c. The Lord, &c.

gladium acutum: sub tegumento manus suæ protexit me, et posuit me quasi sagittam electam.

Ps. Bonum est confiteri Domino: et psallere nomini tuo, Altissime. *V.* Gloria Patri. De ventre.

The Collect gathers together the desires of the Faithful, upon this day, which is so great because hallowed by the birth of the Precursor. The voice of the Church implores herein an abundance of spiritual joy, which is the grace peculiar to this feast, as we learn from the very words of Gabriel. Bearing in mind the special part allotted to Zachary's son, which consists in setting in order the paths of salvation, the Church prays that not one of her Christian children may turn aside from the Way of Life Eternal.

COLLECT.

O God, who hast made this day glorious unto us on account of the Nativity of blessed John; grant to thy people the grace of spiritual joys; and direct the souls of all the Faithful into the way of eternal salvation. Through our Lord, &c.

Deus, qui præsentem diem honorabilem nobis in beati Johannis nativitate fecisti: da populis tuis spiritualium gratiam gaudiorum; et omnium fidelium mentes dirige in viam salutis æternæ. Per Dominum.

EPISTLE.

Lesson of the Prophet Isaias.

Ch. XLIX.

Give ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name. And he hath

Lectio Isaiæ Prophetæ.

Cap. XLIX.

Audite Insulæ, et attendite populi de longe: Dominus ab utero vocavit me, de ventre matris meæ recordatus est nominis mei. Et posuit os meum quasi gla-

dium acutum : in umbra manus suæ protexit me, et posuit me sicut sagittam electam : in pharetra sua abscondit me. Et dixit mihi : Servus meus es tu, Israel, quia in te gloriabor. Et nunc dicit Dominus, formans me ex utero servum sibi : Ecce dedi te in lucem gentium, ut sis salus mea usque ad extremum terræ. Reges videbunt, et consurgent principes, et adorabunt propter Dominum, et Sanctum Israel, qui elegit te.

made my mouth like a sharp sword ; in the shadow of his hand he hath protected me, and hath made me as a chosen arrow ; in his quiver he hath hidden me. And he said to me, Thou art my servant Israel, for in thee will I glory. And now saith the Lord that formed me from the womb to be his servant : Behold I have given thee to be the light of the gentiles, that thou mayest be my salvation even to the farthest part of the earth. Kings shall see, and princes shall rise up, and adore for the Lord's sake, and for the Holy One of Israel, who hath chosen thee.

Isaias, in these few lines, has directly in view the announcing of Christ ; the application here made by the Church to Saint John Baptist once more shows us how closely the Messiah is united with his Precursor in the work of the Redemption. Rome, once capital of the gentile world, now Mother of Christendom, delights in proclaiming, on this day, to the sons whom the Spouse has given her, the consoling prophecy which was addressed to them of yore, before she herself was founded upon the seven hills. Eight hundred years before the birth of John and of the Messiah, a voice had been heard on Sion, and, reaching beyond the frontiers of Jacob, had re-echoed along those distant coasts where sin's darkness held mankind in the thralldom of hell : *Give ear, ye islands ; and hearken, ye people from afar !* It was the Voice of Him who was to come, and of the Angel deputed to walk before him, the voice of John and of the Messiah, proclaiming the one predestination common to them both, which as servant and as Master, made them to

be objects of the self-same eternal decree. And this voice, after having hailed the privilege which would designate each (though so diversely) from the maternal womb, as objects of complacency to the Almighty, went on to utter the divinely formulated oracle which was to be promulgated, in other terms, over the cradle of each by the respective ministry of Zachary and of Angels. *And he said to me : Thou art my servant Israel, for in thee will I glory, in thee who art indeed Israel to Me ; . . . And he said : It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel, who will not hearken to thee, and of whom thou shalt bring back but a small remnant.¹ Behold I have given thee to be the Light of the Gentiles, that thou mayest be my salvation even to the farthest part of the earth ; to make up for the scant welcome my people shall have given thee, kings shall see, and princes shall rise up, at thy word, and adore for the Lord's sake, because he is faithful, and for the Holy One of Israel, who hath chosen thee as the negotiator of his alliance.²*

Children of the Bridegroom, let us enter into this thought of his ; let us understand what ought to be the gratitude of us Gentiles to him to whom *all flesh* is indebted for its knowledge of the Redeemer.³ From the wilderness, where his voice stung the pride of the descendants of the patriarchs, he beheld us succeeding to the haughty Synagogue ; without at all minimising the divine exactions, his stern language when addressed to the Bridegroom's chosen ones, assumed a tone of considerateness which it never had for the Jews. "Ye offspring of vipers," said he to these latter, "who hath shown you to flee from "the wrath to come ? Bring forth, therefore, fruits "worthy of penance, and do not begin to say, We have

¹ Is xlix. 3, 6.

² *Ibid.* 7.

³ *Ibid.* xl. 5.

"Abraham for our Father. For I say unto you, that "God is able of these stones to raise up children to "Abraham. For in your case, already is the axe "laid to the root of the tree. Every tree, therefore, "that bringeth not forth good fruit, shall be cut "down and cast into the fire."¹ But to the despised publican, to the hated soldier, to all those parched hearts of the gentile world, hard and arid as the desert rock, John the Baptist announced a flow of grace that would refresh their dried up souls making them fruitful in justice: "Ye publicans, do nothing "more than what is appointed you, by the exigences "of the tax-laws; ye soldiers, be content with your "pay."² The Law was given by Moses; but better is "grace; grace and truth come by Jesus Christ whom "I declare unto you:³ He it is who taketh away the "sins of the world,⁴ and of His fulness we have all "received."⁵

What a new horizon was here opened out before these objects of reproach, held aloof so long by Israel's scorn! But in the eyes of the Synagogue, such a blow aimed at Juda's pretended privilege was a crime. She had borne the biting invectives of this son of Zachary; she had even, at one moment, shown herself ready to hail him as the Christ;⁶ but she who vaunted herself as pure, to be invited to go hand in hand with the unclean Gentile,—that she could never brook; it were too much: from that moment, John was judged of, by her, as his Master would afterwards be: Later on, Jesus will insist upon the difference of welcome given to the Precursor by those who listened to him. Yea, he will even make thereof the basis for his sentence of reprobation pronounced against the

¹ St. Luke, iii. 7-9.

² *Ibid.* 12-14.

³ St. John, i. 15-17.

⁴ St. John, i. 29.

⁵ *Ibid.* 16.

⁶ *Ibid.* 19.

Jews: "Amen I say to you, that the publicans and harlots shall go into the kingdom of God before you; for John came to you in the way of justice, and you did not believe him. But the publicans and harlots believed him: but you seeing it, did not even afterwards repent, that you might believe him."¹

Following in the train of Isaias, who has been prophesying the coming of John and of Christ, Jeremias, the figure of both, stands before us in the Gradual; he too was sanctified in his mother's womb, and there prepared for the ministry which he was to exercise. The verse leaves the sense suspended, upon an announcement of a word of the Lord; according to the rite formerly in use it was completed by the repetition of the Gradual. The Alleluia Verse is taken from the Gospel. Its words occur in the *Benedictus*.

GRADUAL.

Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee.

℣. The Lord put forth his hand, and touched my mouth: and said to me.

Alleluia, Alleluia.

℣. Thou, child, shalt be called the Prophet of the Highest; thou shalt go before the Lord to prepare his ways. Alleluia.

Priusquam te formarem in utero, novi te: et antequam exires de ventre, sanctificavi te.

℣. Misit Dominus manum suam, et tetigit os meum, et dixit mihi.

Alleluia, Alleluia.

℣. Tu, puer, Propheta Altissimi vocaberis: præibis ante Dominum parare vias ejus. Alleluia.

GOSPEL.

Sequel of the holy Gospel according to Luke.

Ch. I.

Elizabeth's full time of being

Sequentia sancti Evangelii secundum Lucam.

Cap. I.

Elisabeth impletum est

¹ St. Matth. xxi. 31, 32.

tempus pariendi, et peperit filium. Et audierunt vicini, et cognati ejus, quia magnificavit Dominus misericordiam suam cum illa, et congratulabantur ei. Et factum est in die octavo, venerunt circumcidere puerum, et vocabant eum nomine patris sui Zachariam. Et respondens mater ejus, dixit: Nequaquam, sed vocabitur Johannes. Et dixerunt ad illam: Quia nemo est in cognatione tua, qui vocetur hoc nomine. Innuebant autem patri ejus, quem vellet vocari eum. Et postulans pugillarem scripsit, dicens: Johannes est nomen ejus. Et mirati sunt universi. Apertum est autem illico os ejus, et lingua ejus, et loquebatur benedicens Deum. Et factus est timor super omnes vicinos eorum: et super omnia montana Judææ divulgabantur omnia verba hæc: et posuerunt omnes qui audierunt in corde suo, dicentes: Quis putas, puer iste erit? Etenim manus Domini erat cum illo. Et Zacharias pater ejus repletus est Spiritu Sancto: et prophetavit, dicens: Benedictus Dominus Deus Israel, quia visitavit, et fecit redemptionem plebis suæ.

delivered was come, and she brought forth a son. And her neighbours and kinsfolk heard that the Lord had shewed his great mercy towards her, and they congratulated with her. And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary. And his mother answering said: Not so, but he shall be called John. And they said to her: There is none of thy kindred that is called by that name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote, saying: John is his name: and they all wondered. And immediately his mouth was opened, and his tongue loosed; and he spoke, blessing God. And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea; and all they that heard them, laid them up in their heart, saying: What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary his father was filled with the Holy Ghost; and he prophesied, saying: Blessed be the Lord God of Israel, because he hath visited, and wrought the redemption of his people.

After the places hallowed by the sojourn, here below, of the Word made Flesh, there is no spot of greater interest for the Christian soul than that

wherein were accomplished the events just mentioned in our Gospel. The town illustrated by the birth of the Precursor is situated about two leagues from Jerusalem, to the west; just as Bethlehem, our Saviour's birthplace, is at the same distance southwards from the Holy City. Going out by the gate of Jaffa, the pilgrim bound for St. John of the Mountain passes on his way the Greek monastery of Holy-Cross, raised on the spot where the trees which formed our Lord's cross were hewn down: then pursuing his course through the close-set woods of the mountains of Juda, he attains a summit whence he can descry the waters of the Mediterranean. The house of Obed-Edom, that for three months harboured the sacred Ark of the Covenant, stood here, whence a by-path leads by a short cut directly to the place where Mary, the true Ark, dwelt for three happy months in the house of her cousin Elizabeth. Two sanctuaries, distant about a thousand paces one from the other, are sacred to the memory of the two great facts just related to us by Saint Luke: in the one, John the Baptist was conceived and born; in the other, the circumcision of the Precursor took place eight days after his birth. The first of these sanctuaries stands on the site of Zachary's town-house; its present form dates from a period anterior to the Crusades. It is a beautiful church with three naves and a cupola, measuring thirty-seven feet in length. The high Altar is dedicated to St. Zachary, and another altar, on the right, to Saint Elizabeth. On the left, seven marble steps lead to a subterraneous chapel hollowed out of the rock, which is identical with the furthermost apartment of the original house: this is the sanctuary of St. John's Nativity. Four lamps glimmer in the darkness of this venerable crypt, whilst six others, suspended beneath the altar-slab itself, throw light on the following inscription en-

graved upon the marble pavement: HIC PRÆCURSOR DOMINI NATUS EST. Let us unite, on this day, with the devout sons of Saint Francis, guardians of those ineffable memories; more fortunate here than at Bethlehem with its sacred grotto, they have not to dispute with schism the homage which they pay in the name of the legitimate Bride to the Friend of the Bridegroom upon the very spot of his Nativity.

Local tradition sets at some distance from this first sanctuary, as we have said, the memorable place where the circumcision of the Precursor was performed. Besides a town-house, Zachary was owner of another more isolated. Elizabeth had retired thither during the first months of her pregnancy, to taste in silence the gift of God.¹ There, did the meeting between herself and Our Lady on her arrival from Nazareth take place; there, the sublime exultation of the Infants and their Mothers; there, the *Magnificat* proclaimed to heaven, that earth henceforth could rival, and even surpass, supernal songs of praise and canticles of love. It was fitting that Zachary's song, the morning canticle, should be first intoned there, where that of evening had ascended like incense of sweetest fragrance. In the accounts given by ancient pilgrims, it is noticed that there were here two sanctuaries placed one above the other: in the lower one Mary and Elizabeth met; in the upper storey of this same country-house of Zachary, the greater portion of the facts just set before us by the Church were enacted.

Urban V, in 1368, ordered that the *Credo* should be chanted on the day of St. John Baptist's Nativity and during the Octave, to prevent the Precursor's appearing to be in any way inferior to the Apostles.

¹ St. Luke, i. 24, 25.

The more ancient custom, however, of suppressing the Symbol on this feast has nevertheless prevailed: not that it is a mark of inferiority in regard of *him* who rises above all others that have ever announced the kingdom of God; but to show that he completed his course before the promulgation of the Gospel.

The Offertory is taken from the Introit Psalm; it is the verse which anciently formed the Introit of the Aurora Mass of this feast.

OFFERTORY.

The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.	Justus ut palma florebit: sicut cedrus, quæ in Libano est, multiplicabitur.
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The Secret brings out in strong light the twofold character of Prophet and Apostle, which makes John so great; the sacrifice which is being celebrated in his honour is to add new lustre to his glory, by placing anew, before our gaze, the Lamb of God, whom he announced and whom he will still point out to the world.

SECRET.

We cover thy altars with offerings, O Lord; celebrating with due honour <i>his</i> Nativity, who both proclaimed the coming of the Saviour of the world, and pointed him out, when come, our Lord Jesus Christ, thy Son, who liveth and reigneth with Thee, &c.	Tua, Domine, muneribus altaria cumulamur, illius Nativitatem honore debito celebrantes, qui Salvatorem mundi et cecinit adfuturum, et adesse monstravit, Dominum nostrum Jesum Christum Filium tuum: qui tecum.
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The Bridegroom is in possession of the Bride, and it is John the Baptist who hath prepared the way; thus sings our Communion Antiphon. The moment

of the Sacred Mysteries is that in which he repeats every day: *He that hath the Bride is the Bridegroom: but the friend of the Bridegroom, who standeth and heareth him, rejoiceth with joy because of the Bridegroom's voice. This my joy therefore is fulfilled.*¹

COMMUNION.

<p>Tu, puer, Propheta Altissimi vocaberis: præibis enim ante faciem Domini parare vias ejus.</p>	<p>Thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways.</p>
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If the Friend of the Bridegroom is overflowing with gladness at this sublime moment of the Mysteries, how shall not the Bride herself be all joy and gratitude? Let her then extol, in the Postcommunion, him who has brought her to know her Redeemer and Lord!

POSTCOMMUNION.

<p>Sumat Ecclesia tua, Deus, beati Johannis Baptistæ generatione lætitiā: per quem suæ regenerationis cognovit auctorem, Dominum nostrum Jesum Christum Filium tuum: qui tecum.</p>	<p>May thy Church, O God, put on gladness in the Nativity of blessed John Baptist: by whom she hath known the author of her regeneration, our Lord Jesus Christ thy Son, &c.</p>
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SEXT.

The Hymn and Psalms are given in *page 42*.

<p>ANT. Johannes vocabitur nomen ejus, et in Nativitate ejus multi gaudebunt.</p>	<p>ANT. His name shall be called John, and many shall rejoice in his Nativity.</p>
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¹ St. John, iii. 29.

CAPITULUM.

(*Is. xlix.*)

And now, saith the Lord, that formed me from the womb to be his servant: I have given thee to be the light of the gentiles, that thou mayest be my salvation unto the farthest part of the earth.

Et nunc dicit Dominus, formans me ex utero servum sibi: Dedi te in lucem gentium, ut sis salus mea usque ad extremum terræ.

R. Brev. Among them that are born of women, * There hath not risen a greater. Among.

R. Brev. Inter natos mulierum * Non surrexit major. Inter.

¶ Than John the Baptist. * There hath not. Glory be to the Father. Among.

¶ Johanne Baptista. * Non. Gloria Patri. Inter.

¶ Elizabeth, Zachary's wife, hath brought forth a great man:

¶ Elisabeth Zachariæ magnum virum genuit:

R. John the Baptist, Precursor of the Lord.

R. Johannem Baptistam Præcursores Domini.

The Prayer is the Collect of the Mass, *page* 317.

NONE.

The Hymn and Psalms are given in *page* 46.

ANT. Thou, child, shalt be called the Prophet of the Highest: thou shalt go before the Lord to prepare his ways.

ANT. Tu, puer, Propheta Altissimi vocaberis: præibis ante Dominum parare vias ejus.

CAPITULUM.

(*Is. xlix.*)

Kings shall see, and princes shall rise up, and adore the Lord thy God and the Holy One of Israel, who hath chosen thee.

Reges videbunt, et consurgent principes, et adorabunt Dominum Deum tuum et Sanctum Israel, qui elegit te.

R. Brev. Elisabeth Zachariæ * Magnum virum genuit. Elisabeth.

Ÿ. Johannem Baptistam Præcursorem Domini. * Magnum.

Gloria Patri. Elisabeth.

Ÿ. Iste puer magnus coram Domino.

R. Nam et manus ejus cum ipso est.

R. Brev. Elizabeth, wife of Zachary * Hath brought forth a great man. Elizabeth.

Ÿ. John the Baptist, Precursor of the Lord. * Hath.

Glory be to the Father. Elizabeth.

Ÿ. This child shall be great before the Lord.

R. For His hand is with him.

The Prayer is the Collect of the Mass, *page 317.*

SECOND VESPERS.

The Second Vespers of St. John the Baptist are the same as the first, except the Antiphons and Versicle. The Church continues therein to hail the dignity of him who comes bringing joy to the world, by pointing out the God so wistfully expected.

ANT. Elisabeth Zachariæ magnum virum genuit, Johannem Baptistam Præcursorem Domini.

ANT. Elizabeth, Zachary's wife, hath brought forth a great man, John the Baptist, Precursor of the Lord.

Ps. Dixit Dominus, page 52.

ANT. Innuebant patri ejus quem vellet vocari eum: et scripsit dicens: Johannes est nomen ejus.

ANT. They made signs to his father, how he would have him called: and he wrote saying: John is his name.

Ps. Confitebor tibi Domine, page 53.

ANT. Johannes vocabitur nomen ejus, et in Nativitate ejus multi gaudebunt.

ANT. His name shall be called John, and many shall rejoice in his Nativity.

Ps. Beatus vir, page 54.

ANT. Among them that are born of women there hath not risen a greater than John the Baptist.

ANT. Inter natos mulierum non surrexit major Johanne Baptista.

Ps. Laudate pueri, page 55.

ANT. Thou, child, shalt be called the Prophet of the Highest: thou shalt go before the Lord to prepare his ways.

ANT. Tu, puer, Propheta Altissimi vocaberis: præibis ante Dominum parare vias ejus.

Ps. Laudate Dominum omnes gentes, page 296.

The Capitulum, page 296.

The Hymn, page 298.

℣. This child shall be great before the Lord.

℣. Iste puer magnus coram Domino.

℞. For His hand is with him.

℞. Nam et manus ejus cum ipso est.

ANTIPHON OF THE MAGNIFICAT.

ANT. The child that is born to us is more than a Prophet: Lo! this is he of whom the Saviour saith: Among them that are born of women there hath not risen a greater than John the Baptist.

ANT. Puer qui natus est nobis, plus quam propheta est: hic est enim de quo Salvator ait: Inter natos mulierum non surrexit major Johanne Baptista.

THE CANTICLE (Magnificat), page 60.

The Prayer, page 300.



The following beautiful Sequence has well deserved to be attributed to Adam of Saint-Victor, though it may perhaps be somewhat more ancient:

SEQUENCE.

In thine honour, O Christ,
the Church doth celebrate the

Ad honorem tuum, Chris-
te,

Recolat Ecclesia
 Præcursoris et Baptistæ
 Tui natalitia.
 Laus est Regis in præconis
 Ipsius præconio
 Quem virtutum ditat donis
 Sublimat officio.

Promittente Gabriele
 Seniori filium.
 Hæsitavit, et loquelæ
 Perdidit officium.
 Puer nascitur,
 Novæ legis, novi regis
 Præco, tuba, signifer.
 Vox præit Verbum,
 Paranympus sponsi spon-
 sum,
 Solis ortum lucifer.

Verbo mater,
 Scripto pater,
 Nomen indit parvulo,
 Et soluta
 Lingua muta
 Patris est a vinculo.
 Est coelesti præsignatus
 Johannes oraculo,
 Et ab ipso præmonstratus
 Uteri latibulo.
 Quod ætate præmatura
 Datur hæres, id figura
 Quod infecunda
 Diu parens, res profunda !
 Contra carnis quidem jura
 Johannis hæc genitura :
 Talem gratia
 Partum format, non natura.
 Alvo Deum Virgo claudit,
 Clauso clausus hic applaudit
 De ventris angustia.
 Agnum monstrat in aperto

Natal-day of thy Precursor
 and Baptist.

'Tis the King's own praise is
 heralded when his herald is
 extolled, whom richly he hath
 endowed with gifts of virtue,
 and, sublime in office, hath
 exalted !

Lo ! Gabriel unto the hoary
 sire a son doth promise. He,
 hesitating, anon doth forfeit
 power of speech.

The child is born ; of the
 new Law, of the new King,
 Herald, Trumpet, Standard-
 Bearer, he ! The Voice before
 the Word, the Paranymp before
 the Spouse, the Morning-
 Star before the Rising-Sun,
 doth go !

The mother, by word, the
 father, by writing, the child's
 name doth declare ; forthwith
 is loosed from bond the mute
 tongue of the father.

By heavenly oracle is John
 foretold ; and by himself yet
 hidden in the womb is he fore-
 shown.

That in an age too far ad-
 vanced, an heir should be
 given,—that one so long sterile
 should become a mother,—Oh !
 mystery profound ! Yea, con-
 trary indeed to the law of flesh
 is this conception of John :
 such birth as this is produced
 by grace, not by nature.

The Virgin in her womb
 holds God enclosed ; the en-
 closed to the Enclosed doth clap
 applause, that narrow womb

within. The Voice crying in the wilderness, the heralding Voice of the Word, doth point out the Lamb to open view.

Burning in faith, luminous in word, and unto the true Light leading, he teacheth many thousands. He was not the Light, but yet was indeed the Lamp; For Christ is Light Eternal, Lightenlightening all.

Clad in garment of hair-cloth, girt with cincture of leather, he was fed on a banquet of locusts and wild honey.

List to Christ attesting of him: None hath arisen greater than this man, of all that are born of woman. Take good heed, however, Christ here excepts Himself who of flesh did Flesh accept, yet without flesh's operation.

By capital punishment, in prison, is the Just man commanded to be put an end to,—whose head the king abhorred not to present as a gift at a banquet table.

Martyr of God! guilty though we be, nor apt unto thy praise, yet, of thy clemency, deign graciously to hear us confiding in thee and praising thee.

On this thy Natal-day, grant to us the promised joy; nor yet may thy triumphant martyrdom delight us the less.

Oh! how many mysteries do we venerate and admire in thee! By thee may Christ grant unto us to enjoy his presence. Amen.

Vox clamantis in deserto,
Vox Verbi prænuntia.

Ardens fide, verbo lucens,
Et ad veram lucem ducens,
Multa docet millia.
Non lux iste, sed lucerna;
Christus vero lux æterna,
Lux illustrans omnia.

Cilicina tectus veste,
Pellis cinctus strophium,
Cum locustis mel silvestre
Sumpsit in edulium.
Attestante sibi Christo,
Non surrexit major isto
Natus de muliere:
Sese Christus sic excepit,
Qui de carne carnem cepit
Sine carnis opere.

Capitali justus poena
Jubetur in carcere
Consummari,
Cujus caput rex in cœna
Non horret pro munere
Præsentari.

Martyr Dei, licet rei
Simus, nec idonei
Tux laudi,
Te laudantes et sperantes
De tua clementia,
Nos exaudi.

Tuo nobis in natale
Da promissum gaudium,
Nec nos minus triumphale
Delectet martyrium.

Veneramur
Et miramur
In te tot mysteria:
Per te frui
Christus sui
Det nobis presentia!
Amen.

The Liturgical collections of the divers Churches abound in formulæ full of depth and beauty, expressing the grandeur of John and his mission. Such, for instance, is the solemn Antiphon of Lauds from the Ambrosian Breviary.

PSALLENDÆ.

Lumen, quod animi cernunt, non sensus corporeus, in utero vidit Johannes, exsultans in Domino. Natus est luminis Præcursor; Propheta mirabilis ostendit Agnum, qui venit peccata mundi tollere.

The Light, which not corporeal sense, but souls perceive, did John behold whilst still in the womb, exulting in the Lord. Lo! the Precursor of the Light is born; Lo! the wondrous Prophet points out the Lamb, who cometh to take away the sins of the world.

Such also, is the following ancient Prayer of the Gallican Sacramentary:

COLLECTIO.

Deus, qui hunc diem nativitate Johannis Baptistæ incomparabilem hominibus consecrasti: præsta nobis de ejus meritis, illius nos calcementi sequi vestigium qui se ad solvendam Salvatoris corrigiam prædicavit indignum.

O God, who hast rendered this day incomparable in the history of mankind, consecrating it by the Birth of John the Baptist; grant us by his merits, to follow in the prints of the shoes of *him* who deemed himself unworthy to loosen the latchet of those of our Redeemer.

But, the Roman Church, so devoted to John, surpasses, as is fitting, all other Churches whereof she is Mother and Mistress, in the abundance and magnificence of the formulæ wherewith she hails the "Friend of the Bridegroom." Not to mention the three Masses of the Gregorian Sacramentary for this day, the Leonian contains two others called *ad Fontem*, the text of which refers to the newly Baptized, according to the ancient custom whereby Baptism was given

on the Feast of St. John, just as was done at Easter, Pentecost, and Epiphany. Of the five proper Prefaces in the Leonian Sacramentary, for each of these Masses, we give only the following:

PREFACE.

It is truly meet and just that we should praise thee, O Lord, on this day's festival, whereon the blessed and renowned Baptist, John, was born; he not yet beholding things terrene, did already reveal things celestial; Preacher of Eternal Light was he before he had yet perceived temporal light; witness to the Truth before he was himself seen; hiding in the bowels of his mother, yet foretelling by prescient exultation the Only-Begotten of God; not yet born, but already was he the Precursor of Thy Christ. Nor is it to be wondered at, O Lord, that when born he pointed out Thy Son, whom, whilst still enclosed in the womb, he already recognised. Deservedly among those born of women none is found like to him, since to none of the human race has it been granted to be administrator of the Divinity, before he had first inhaled life of this our human condition; enough is it proved how admirable is He who is announced, the Announcer of whom hath appeared to be so wondrous; and seemly was it that considering the Baptismal Ministry which he held, he should render functionary service un-

Vere dignum. . . . In die festivitatis hodiernæ, quo beatus ille Baptista Johannes exortus est, nondum terrena conspiciens, cœlestia jam revelans; lucis æternæ prædicator, priusquam lumen temporale sentiret; testis veritatis, antequam visus; et antepropheta quam natus; maternis visceribus latens, et Unigenitum Dei præscia exultatione prænuntians; Christique tui, nondum genitus, jam præcursor. Nec mirum, si Filium tuum, Domine, procreatus ostendit quem adhuc utero clausus agnovit; meritoque internatos mulierum nullus inventus est similis, quia nulli hominum prorsus indultum est, ut executor Divinitatis existeret, priusquam vitam humanæ conditionis hauriret; satisque firmatum, quam esset mirabilis Nuntius, cujus tam insignis Nuntius appareret; convenienterque pro lavacri ministerio, quod gerebat, detulit famulatum perfecti baptismatis mysterium consecranti, et ad remissionem peccatorum mortalibus conferendam, huic jure debitam reddidit servitutem, quem

mundi tollere dixerat venisse peccatum. Unde cum angelis, &c.

to Him who was consecrating the Mystery of Perfect Baptism, and that speaking of remission of sins unto mortals, he should only yield obedience unto Him whom he declared to have come to take away the sin of the world. Wherefore with the angels, &c.

In this harmonious concert in honour of St. John, the Oriental Church deservedly holds a distinguished place. We regret to be obliged, by our limited space, to pass over in complete silence such a large number of beautiful pieces. Let us hearken to this one, which we select from the Syriac Church. This admirable hymn, composed by the great Deacon of Edessa, St. Ephrem, we here give in an abridged form, owing to its extreme length; for the same reason, we reserve one half of it for the Octave Day.

HYMN.*

(De Domino nostro et Johanne.)

Mente translatus fui ad Jordanem, mira que mihi visa sunt, quum gloriosus Sponsus Sponsæ se revelavit, ut eam a servitute peccati eximeret atque sanctificaret.

Vidi Johannem attonitum et turbas circa eum stantes, gloriosumque Sponsum ante filium sterilis inclinatum ut ab eo baptismum acciperet.

In spirit was I carried away to Jordan, and wondrous were the things I beheld, when the glorious Bridegroom revealed himself, that he might set her free, the chosen one, from sin's servitude, and might sanctify her.

I saw John astonished, and the crowd standing round about him, yea and the glorious Bridegroom bowing himself down before the son of the sterile one, that from him he might receive Baptism.

* S. Ephræm Syri. Hymni et Sermones. Th. L. Lamy, s. 1.

My mind is amazed both at the Word and at the Voice. John indeed is the Voice, but it is in order that the Lord, the Word, be produced ; so that He, the Hidden One, be made manifest.

The Bride betrothed to the Bridegroom looketh upon the Bridegroom, yet she knoweth him not : Lo ! the paranympths are there ; the desert place is filled ; in their midst the Lord is hidden.

Then the Bridegroom manifesting himself cometh nigh unto John, beside the stream. The divine herald, amazed, crieth out concerning Him : "Lo ! the Bridegroom whom "I have proclaimed."

The Author of all Baptism came to be baptized, and manifested himself at Jordan. John beheld him, and drew back his hand beseeching and saying :

"How dost thou, O Lord, "wish to be baptized, thou, "who by thy Baptism dost "sanctify all men ? To thee "belongeth the true Baptism, "whence floweth perfect holiness."

The Lord replied : "I will it "so ; draw nigh and confer "Baptism upon Me, that My "Will be fulfilled. Thou canst "not resist My Will : I will be "baptized by thee, because I "wish it so."

— Do not, I beseech thee, O Lord, do not constrain me, for exceeding hard is this thing thou sayest unto me. I ought

Mens mea miratur tum Verbum tum Vocem. Johannes quippe Vox est, Dominus autem ut Verbum prolatus est, ut in manifesto prodiret qui absconditus erat.

Sponsa Sponso desponsata Sponsum nescit quem in-
tuetur ; adsunt paranymphti ;
plenum est desertum ; abs-
conditur inter eos Domi-
nus.

Tunc Sponsus seipsum manifestans ad Johannem juxta flumen accessit. Commotus divus præco de eo dixit : "Ipse est Sponsus quem prædicavi."

Venit ad baptismum auctor omnis baptismi et manifestavit se ad Jordanem. Vidit eum Johannes, et manum contraxit deprecans et dicens :

"Quomodo, Domine, baptizari vis, qui baptismo tuo omnes sanctificas ? Ad te spectat verus baptismus, e quo stillat sanctitas perfecta."

Respondit Dominus :

"Ego volo, accedas et conferas mihi baptismum, ut impleatur mea voluntas. Meæ voluntati resistere non vales, baptizabor a te, quia sic volo."

— Noli, quæso, Domine, noli me cogere, quia difficile est quod mihi dixisti. Ego debeo a te baptizari ; hys-

sopo quippe tuo omnia purificas.

— Rogo et placet mihi rem ita fieri. Tu autem Johannes, quid hæsitas? sine nos adimplere justitiam. Age, baptiza me; quid hic anceps stas?

— Quis potest ignem ardentem manibus arripere? O tu qui totus ignis es, miserere mei et sine ut non accedam ad te, quia res mihi difficilis est.

— Manifestavi tibi voluntatem meam, quid scrutaris? Age, accedens baptiza me, nec combureris. Thalamus paratus est atque convivium, ne avertas me ab eo.

— Oportet, Domine, me nosse naturam meam, me scilicet e terra plasmatum esse, te vero mei plasmatores omnibus subsistentiam præbentem. Ad quid igitur te in aquis baptizarem?

— Scias oportet ad quid venerim et cur poposci baptismum a te. Baptismus media est in via quam incedi, illum ne deneges.

— Angustior est amnis ad quem venisti ut in eum descendas. Coeli amplitudinem tuam continere non valent; quanto magis baptismus te recipere nequeat?

to be baptized by thee: Lo! thy hyssop purifieth all.

— I demand, and it is pleasing unto Me that so this thing be done. But thou, John, how is it thou hesitatest? Suffer us to fulfil all justice. Do so, baptize me: Wherefore standest thou wavering?

— Who is able to snatch hold of the burning fire with his hands? O thou who art all Fire, have mercy on me, and suffer that I approach thee not, for it is a thing difficult unto me.

— I have made My Will manifest unto thee, wherefore dost thou search? Do as I bid thee, drawing nigh baptize Me, thou shalt not be consumed. Lo! the Bride-chamber is ready, so likewise is the Banquet, thence divert Me not.

— It behoveth me, O Lord, to know what my nature is, to wit, that I am formed out of earth, and that thou hast fashioned me, thou who givest existence unto all things. What availeth it that I should baptize thee in the waters?

— It behoveth thee to know wherefore am I come, and wherefore demand I Baptism of thee. Baptism is in the midst of the road upon which I have entered, refuse it not.

— All too narrow is the stream unto which thou art come, for that thou descend into it. Thy vastness the very heavens are unable to contain; how much more may this font be unable to receive thee?

— Narrower e'en than Jordan is the womb, nevertheless freely did I dwell in the Virgin's womb. Wherefore, even as I was able out of that Virginal womb to be born, so in Jordan am I able to receive Baptism.

— Lo! heavenly hosts are here present, and throngs of Angels adoring; therefore, O Lord, do trouble and trembling prevent my approaching to baptize thee.

— The whole throng of heavenly Virtues proclaims thee blessed, in that from the womb I chose thee to confer baptism upon Me; wherefore, fear thou not, since it is my will.

— I have prepared the way, as was my mission; I have betrothed the Bride, as I was bidden. Now that thou art come, be thy manifestation spread throughout the world, and be it not mine to confer Baptism upon thee.

— The sons of Adam are waiting to receive of Me the gift of new generation; I will open the way to them in the Water; this thing, however, without mine own Baptism is impossible.

— They that offer sacrifice are by thee consecrated, and priests are by the hyssop made clean; kings and anointed ones thou dost constitute. What may Baptism avail thee?

— The Bride thou hast betrothed unto Me expecteth Me, so that descending into the stream I be baptized and may

— *Jordane angustior est uterus, sponte tamen in utero Virginis habitavi. Porro sicut ex utero Virginis nasci potui, ita in Jordane baptismum suscipere possum.*

— *Ecce cœlestes exercitus adstant, et agmina Angelorum adorant; porro commotio tremorque, Domine, obstant ne ad te baptizandum accedam.*

— *Cœlestium virtutum agmina universa beatum te prædicant, quod te ab utero elegerim ut baptismum mihi conferas; ne igitur timeas, quum mea sit voluntas.*

— *Paravi viam, quæ mea erat missio; desponsavi sponsam, quod facere jussus eram. Nunc quum advenis, diffundatur manifestatio tua per mundum, nec tibi baptismum conferam.*

— *Filii Adæ a me expectant novæ generationis donum; aperiam eis viam in aqua; hoc autem absque meo baptismo possibile non est.*

— *Sacrificatores a te consecrantur et sacerdotes hyssopo tuo mundantur, unctos et reges constituis. Quid proderit tibi baptismus?*

— *Sponsa quam desponsasti mihi exspectat, ut in fluvium descendens baptizer et sanctificem eam. Amice*

Y

Sponsi, ne deneges ablutionem quæ me exspectat.

sanctify her. O Friend of the Bridegroom, deny Me not the laving that awaits Me.

Precursor of the Messiah, we share in the joy which thy birth brought to the world. This birth of thine announced that of the Son of God. Now, each year, our Emmanuel assumes anew his life in the Church and in souls; and in our day, just as it was eighteen hundred years ago, he wills that this birth of his shall not take place without thy preparing the way, now as then, for that nativity whereby our Saviour is given to each one of us. Scarce has the sacred cycle completed the series of mysteries whereby the glorification of the Man-God is consummated and the Church is founded, than Christmas begins to appear on the horizon; already, so to speak, does John reveal by exulting demonstrations the approach of our Infant-God. Sweet Prophet of the Most High, not yet canst thou speak, when already thou dost outstrip all the princes of prophecy; but full soon the desert will seem to snatch thee for ever from the commerce of men. Then Advent comes, and the Church will show us that she has found thee once more; she will constantly lead us to listen to thy sublime teachings, to hear thee bearing witness unto Him whom she is expecting. From this present moment, therefore, begin to prepare our souls; having descended anew on this our earth, coming as thou now dost, on this day of gladness, as the messenger of the near approach of our Saviour, canst thou possibly remain idle one instant, in face of the immense work which lies before thee to accomplish in us?

To chase sin away, subdue vice, correct the instincts falsified in this poor fallen nature of ours; all this would have been done within us, as

indeed it should long ago, had we but responded faithfully to thy past labours. Yet, alas, it is only too true, that in the greater number of us, scarce has the first turning of the soil been begun: stubborn clay, wherein stones and briers have defied thy careful toil these many years! We acknowledge it to be so, filled as we are with the confusion of guilty souls: yea, we confess our faults to *thee and to Almighty God*, as the Church teaches us to do, at the beginning of the great sacrifice; but, at the same time, we beseech thee with her, to *pray to the Lord our God for us*. Thou didst proclaim in the desert: From these very stones even, God is still able to raise up children of Abraham. Daily, do the solemn formulæ of the Oblation wherein is prepared the ceaselessly renewed immolation of our Saviour tell of the honourable and important part which is thine in this august Sacrifice; thy name, again pronounced whilst the Divine Victim is present on the Altar, pleads for us sinners to the God of all mercy. Would that, in consideration of thy merits and of our misery, he would deign to be propitious to the persevering prayer of our mother the Church, change our hearts, and in place of evil attachments, attract them to virtue, so as to deserve for us the visit of Emmanuel! At this sacred moment of the Mysteries, when thrice is invoked, in the words of that formula taught us by thyself, *the Lamb of God who taketh away the sins of the world*, he, this very *Lamb*, will himself have pity upon us and give us peace: peace so precious, with heaven, with earth, with self, which is to prepare us for the Bridegroom by making us become *sons of God*,¹ according to the testimony which, daily, by the mouth of the priest about to quit the altar, thou con-

¹ St. John, i. 12.—St. Matth. v. 9.

tinuest to renew. Then, O Precursor, will thy joy and ours be complete; that sacred union, of which this day of thy Nativity already contains for us the gladsome hope, will become, even here below and beneath the shadow of faith, a sublime reality, whilst still awaiting the clear vision of eternity.

JUNE 25.

SAINT WILLIAM,

ABBOT.



MARTYRS are numerous on the cycle during the Octave of St. John. But not alone in martyrdom's peerless glory does our Emmanuel reveal the potency of his grace, or the victorious force of example left to the world by his Precursor. At the very outset, we have here presented to our homage one of those countless athletes of penance, who succeeded John in the desert; one of those who fleeing, like him, in early youth, a society wherein their soul's foreboding told only of peril and annoy, consecrated a life-time to Christ's complete triumph within them over the triple concupiscence, thus bearing witness to the Lord, by deeds which the world ignores, but which make angels to rejoice and hell to tremble. William was one of the chiefs of this holy militia. The Order of *Monte-Vergine*, that owes its origin to him, has deserved well of the Monastic institute and of the whole Church in those southern parts of Italy, wherein God has been pleased, at different times, to raise up a dyke, as it were, against

the encroaching waves of sensual pleasures, by the stern spectacle of austere virtue.

Both personally and by his disciples, William's mission was to infuse into the kingdom of Sicily, then in process of formation, that element of sanctity upon which every Christian nation must necessarily be based. In southern, just as in northern Europe, the Norman race had been providentially called in to promote the reign of Jesus Christ. Just at this moment, Byzantium, powerless to protect against Saracen invasion the last vestiges of her possessions in the West, was anxious nevertheless to hold the Churches of these lands fast bound in that schism into which she had recently been drawn by the intriguing ambition of Michael Cerularius. The Crescent had been forced to recoil before the sons of a Tancred and a Hauteville; and now, in its turn, Greek perfidy had just been outwitted and unmasked by the rude simplicity of these men, who learnt fast enough how to oppose no argument to Byzantine knavery save the sword. The Papacy, though for a moment doubtful, soon came to understand of what great avail these new-comers would be in feudal quarrels, the jar and turmoil whereof were to extend far and wide for yet two centuries more, leading at last to the long struggle betwixt Sacerdotalism and Cæsarism.

All through this period, as has ever been the case since the day of Pentecost, the Holy Ghost was directing every event for the ultimate good of the Church. He it was that inspired the Normans to give solidity to their conquests by declaring themselves vassals of the Holy See, and thus fixing themselves on the Apostolic rock. But at the same time, both to recompense their fidelity at the very opening of their career, and to render them more worthy of the mission which would have ever been their honour and

their strength, had they but continued so to understand it, this same Holy Spirit gave them *Saints*. Roger I. beheld St. Bruno interceding for his people in the solitudes of Calabria, and there also that blessed man miraculously saved the duke from an ambush laid by treason. Roger II. was now given another such heavenly aid to bring him back again into the paths of righteousness from which he had too often strayed, the example and exhortations of the founder of Monte-Vergine.

The Life of our Saint is thus inscribed on the pages of Holy Church :

William was born of noble parents, at Vercelli in Piedmont. Scarce had he attained his fourteenth year, when already inflamed with wondrous ardour for piety, he performed the pilgrimage to the far-famed Sanctuary of Saint James at Compostella. The which journey he made, clad in one single tunic, with a double chain of iron about his loins, and with bare feet, a prey to extreme cold and heat, to hunger and thirst, and even with danger of life. Being returned into Italy, he was moved to perform a fresh pilgrimage to the holy Sepulchre of our Lord ; but each time he was on the point of carrying out his purpose, various and most grave impediments intervened, Divine Providence thus drawing the holy inclinations of the youth to yet higher and holier

Gulielmus nobilibus parentibus Vercellis in Insubria natus, vix quartumdecimum ætatis annum expleverat, cum miro quodam pietatis ardore flagrans, Compostellanam peregrinationem ad celeberrimum sancti Jacobi templum aggressus est. Quod iter una amictus tunica, ac duplici ferreo circulo præcinctus, nudisque pedibus prosecutus, asperima frigoris et æstus, famis et sitis, summo cum vitæ discrimine perpessus est incommoda. Reversus in Italiam, novam ad sanctum Domini sepulchrum peregrinationem molitur ; sed quominus propositum exsequatur, varia atque gravissima intercedunt impedimenta, divino numine ad altiora et sanctiora religiosam juvenis indolem retra-

hente. Porro in Soliculo monte biennium inter assiduas preces, vigilias, chameunias, et jejunia commoratus, divina subnixus ope, cæco lumen restituit; cujus miraculi fama percrebrescente, jam Gulielmus latere non poterat: quare iterum Hierosolymam adire cogitat, et alacris se itineri committit.

Dei autem monitu, qui eadem apparuit, a proposito revocatur, utilior ac fructuosior tam apud Italos, quam apud exterarum nationes futurus. Tum monasterium in Virgiliani montis cacumine, quod deinde Virginis est appellatum, loco aspero et inaccesso, miranda exædificat celeritate. Socios deinde viros et religiosos adsciscit, eosque ad vivendi normam Evangelicis præceptis et consiliis summopere accommodatam, tum certis legibus ex beati Benedicti institutis magna ex parte desumptis, tum verbo et sanctissimæ vitæ exemplis, informat.

Aliis deinde monasteriis erectis, clarior in dies Gulielmi facta sanctitas multos ad eum undique viros perducit, sanctitatis odore, ac miraculorum fama allectos. Nam muti loquelam, surdi auditum, aridi vigorem, varioque et immedicabili mor-

things. Then passing two years on Monte Solicolo in assiduous prayer and in watchings, in sleeping on the bare ground, and in fastings wherein he was divinely assisted; he restored sight to a blind man, the fame of which miracle becoming gradually divulged, at last William could no longer be hidden: for which reason he thought once more of undertaking a journey to Jerusalem, and joyfully set out on his way.

But God appeared to him admonishing him to desist from his purpose, because he was to be more useful and profitable both in Italy and elsewhere. Then ascending Mount Virgilian, since called Monte Vergine, he built a monastery on its summit, on a rugged and inaccessible spot, and that with marvellous rapidity. He there associated to himself certain religious men who wished to be his companions, and taught them both by word and example a manner of life conformable to the Evangelical precepts and counsels, as well as to certain rules taken for the most part from the institutions of Saint Benedict.

Other monasteries being afterwards built, the sanctity of William became more and more known, and attracted to him many other persons, who were drawn by the sweet odour of his holiness and the fame of his miracles. For by his intercession, the dumb received speech,

the deaf hearing, the withered new strength, and those labouring under various incurable diseases were restored to health. He changed water into wine, and performed many other wondrous deeds: amongst which the following must not be passed over in silence, to wit, that a courtesan having been sent to make an attempt upon his chastity, he rolled himself without hurt amidst burning coals spread upon the ground. Roger, king of Naples, being certified of this fact, was led to hold the man of God in highest veneration. After having predicted to the king and others the time of his death, resplendent in miracles and innumerable virtues, he slept in the Lord, in the year of salvation eleven hundred and forty-two.

bo laborantes, sanitatem ipsius intercessione receperunt. Aquam in vinum convertit, aliaque complura mirabilia patravit: inter quæ illud non silendum, quod muliercula ad ejus castitatem tentandam missa, in ardentibus prunis humistratis illæsum se volutavit. De qua re certior factus Rogerius Neapolis rex, in summam viri Dei venerationem adducitur. Demum tempore sui obitus regi aliisque prænuntiato, innumeris virtutibus et miraculis clarus obdormivit in Domino, anno salutis millesimo centesimo quadragesimo secundo.

Following the footsteps of John, thou didst understand, O William, the charms of the wilderness; and God was pleased to make known by thee how useful are such lives as thine, spent afar from the world and apparently wholly unconcerned with human affairs. Complete detachment of the senses disengages the soul, and makes her draw nigh to the Sovereign Good; solitude, by stifling earth's tumult, permits the voice of the Creator to be heard. Then man, enlightened by the very Author of the world concerning the great interests that are being at that very time put into play in this work of His, becomes in the Creator's hands an instrument at once powerful and docile for the carrying out of these very interests, in reality identical with those of the creature

himself and of nations. Thus didst thou become, O illustrious Saint, the bulwark of a great people, who found in thy word the rule of *right*; in thine example, the stimulus of loftiest virtue; in thy superabundant penance, a compensation, in God's sight, for the excesses of its princes. The countless miracles which accompanied thine exhortations were not without a telling eloquence of their own, in the eyes of new nations among whom success of arms had created violence and had lashed up passion to fury: that wolf, for instance, which, after having devoured the ass of the monastery, was enforced by thee to take its victim's place in humble service; or again, that hapless woman, who, beholding thee inaccessible to the scorching flames on that bed of burning coals, renounced her criminal life, and was led by thee into paths even of sanctity!

Many a revolution, upheaving the land wherein once thou didst pray and suffer, has but too well proved the instability of kingdoms and dynasties that seek not *first*, and before all things else, the *Kingdom of God and His Justice*. Despite the oblivion, alas too frequent, into which thy teaching and example have been thrown, protect the land wherein God granted thee graces so stupendous, that land which He vouchsafed to confide to thy powerful intercession. Faith still lives in its people; then keep it up, notwithstanding the efforts of the enemy in these sad days; but make it also to produce fruits in virtue's field. Amidst many trials, thy monastic family has been able, up to this present age of persecution, to propagate itself and to serve the Church: obtain that it, together with all other Religious families, may show itself, unto the end, stronger than the tempest. Our Lady, whom thou didst serve right valiantly, is at hand to second thine efforts; from that sanctuary whose name has out-

lived the memory of the poet, who unconsciously sang her glories,¹ may Mary ever smile upon the thronging crowds that year by year toil up the holy mount, hailing the triumph of her Virginity; may she accept at thy hands our hearts' homage and desire, although we cannot in very deed accomplish this sacred pilgrimage.

¹ Virg. Egl. iv.

JUNE 26.

SAINTS JOHN AND PAUL,

MARTYRS.

AMIDST the numerous sanctuaries which adorn the capital of the Christian universe, the church of Saints John and Paul has remained from the early date of its origin one of the chief centres of Roman piety. From the summit of the Cœlian Hill it towers over the Coliseum, the dependencies of which stretch subterraneously even as far as the cellarage of the house once inhabited by our Saints. They, the last of the Martyrs, completed the glorious crown offered to Christ by Rome, the chosen seat of his power. The conflict in which their blood was spilt consummated the triumph whose hour was sounded under Constantine, but which an offensive retaliation on the part of hell seemed about to compromise.

No attack could be conceived more odious for the Church than that devised by the apostate Cæsar. Nero and Diocletian had violently and with hatred declared against the Incarnate God a war of sword and torture; and without recrimination, Christians by thousands had died, knowing that the testimony thus demanded was merely the order of things, just as it had been in the case of their august Head¹ before a Pontius Pilate, and upon the cross. But with the clever astuteness of a traitor, and the af-

¹ 1 Tim. vi. 13.

fecting disdain of a false philosopher, Julian purposed to stifle Christianity amidst the bulrushes of an oppression progressive to a nicety, and respectfully abhorrent of human blood. Merely to preclude Christians from public offices, and to prohibit them from holding chairs for the teaching of youth, that was *all* the apostate aimed at! However, the blood which he wanted to avoid shedding must flow, even though a hypocrite's hands be dyed therewith; for, according to the divine plan, bloodshed alone can bring extreme situations to an issue, and never was Holy Church menaced with greater peril. They would now make a slave of her whom they had beheld still holding her royal liberty in face of executioners. They would now await the moment when, once enslaved, she would at last disappear of herself, in powerlessness and degradation. For this reason the bishops of that time found vent for their indignant soul in accents such as their predecessors had spared to princes whose brute violence was then inundating the empire with Christian blood. They now retorted upon the tyrant scorn for scorn; and the manifestations of contempt that consequently came showering in from every quarter upon the crowned fool, completely unmasked at last his feigned moderation. Julian was now shown up as nothing but a common persecutor of the usual kind; blood flowed, the Church was rescued.

Thus is explained the gratitude which this noble Bride of the Son of God has never ceased to manifest to these glorious Martyrs we are celebrating to-day: for amidst the many generous Christians whose out-spoken indignation brought about the solution of this terrible crisis, none are more illustrious than they. Julian was most anxious to count them amongst his confidants: with this view, he made use of every entreaty, as we learn from the Breviary

Lessons; nor does it appear that he even made the renouncing of Jesus Christ a condition. Well then, it may be retorted, why not yield to the Imperial whim? Could they not do so without wounding their conscience? Surely too much stiffness would be rather calculated to ill-dispose the prince, perhaps even fatally. Whereas to listen to him would very likely have a soothing effect upon him; nay, possibly even bring him round to relax somewhat of those administrative trammels unfortunately imposed upon the Church by his prejudiced government. Yea, for aught one knew, the possible conversion of his soul, the return of so many of the misled who had followed him in his fall, might be the result! Should not such things as these deserve some consideration? should they not impose, as a duty, some gentle handling? Ah! yes; such reasoning as this would doubtless appear to some people as wise policy. Such pre-occupation for the apostate's salvation could easily have had nothing in it but what was inspired by zeal for the Church and for souls; and indeed the most exacting casuist could not find it a crime for John and Paul to dwell in a court where nothing was demanded of them contrary to the divine precepts. Nevertheless the two brothers resolved otherwise; to the course of soothing and reserve-making, they preferred that of the frank expression of their sentiments, and this bold out-speaking of theirs put the tyrant in a fury and brought about their death. The Church has judged their case, and she has found them not in the wrong; hence, it is unlikely that the former path would have led them to a like degree of sanctity in God's sight.

The names of John and Paul inscribed on the sacred diptychs show well enough their credit in the eyes of the Divine Victim, who never offers *Himself* to the God Thrice-Holy without blending their

memory with that of *His* own immolation. The enthusiasm excited by the noble attitude of these two valiant witnesses to the Lord, still re-echoes in the Antiphons and Responsories proper to the Feast. It was formerly preceded by a Vigil and fast; together with the sanctuary which encloses their tomb, it may be said to date as far back as the very morrow of their martyrdom. Granted by a singular privilege a place in the Leonian Sacramentary; whilst so many other martyrs slept their sleep of peace outside the walls of the Holy City, John and Paul reposed in Rome itself, the definitive conquest of which had been won for the God of armies by their gallant combat. That very same day of the year immediately succeeding their victorious death,¹ Julian fell dead, uttering against heaven his cry of rage: "Galilean, thou hast conquered!"

From the Queen City of the universe their renown, passing beyond the mountains, shone forth almost as soon and with nearly equal splendour in the Gauls. Returned from the scene of his own struggle in the cause of the Divinity of Jesus Christ, Hilary of Poitiers at once propagated their *cultus*. This great Bishop was called to our Lord scarce five years after their martyrdom; but he had already found time to consecrate to their name the church in which his loving hands had laid his sweet daughter Abra and her mother, awaiting the hour when he too should be joined to them in the same spot, expecting the day of the Resurrection. It was from this very church of Saints John and Paul, called later on St. Hilary the Great's, that Clovis on the eve of the battle of Vouillé beheld streaming towards him that mysterious light, presage of the victory which would result in the expulsion of Arianism from the Gauls,

¹ June 26, 363.

and in the foundation of monarchical unity. These holy Martyrs continued, in after years, to show the interest they took in the advancement of the kingdom of God by the Franks. When the disastrous issue of the second Crusade was filling the soul of St. Bernard with bitterness (for he had preached it), they appeared to him, upraised his courage, and manifested by what secrets the King of Heaven had known how to draw *His* own glory out of events in which man saw only failure and disaster.¹

Let us now read the simple and touching Legend consecrated by the Church to the two Brethren.

Joannes et Paulus fratres Romani, cum facultatibus a Constantia Constantini filia, cui pie fideliterque servierant, sibi relictis, Christi pauperes alerent; a Juliano apostata in numerum familiarium suorum invitati, libere negaverunt se apud eum esse velle, qui a Jesu Christo defecisset. Quibus ille ad deliberandum decem dies præfinit, ut nisi ad eam diem ei adhærere, et Jovi sacrificare constituerint, sibi moriendum esse certo sciant.

Illi intra id tempus reliqua sua bona distribuerunt pauperibus, quo expeditiores ad Dominum migrare possent, et plures juvarent, a quibus in æterna tabernacula reciperentur. Die de-

John and Paul, Roman brethren, fed the poor of Christ out of the riches left to them by Constantia, Constantine's daughter, whom they had faithfully and piously served. Being invited into the number of his familiars by Julian the Apostate, they boldly refused, declaring that they had no wish to be in company of one who had forsaken Jesus Christ. Whereupon, he gave them ten days for deliberation, at the end of which term they must know for certain they were to die unless they would consent to attach themselves to him and to sacrifice to Jupiter.

They, meanwhile, employed the time in distributing the remainder of their goods to the poor, so that they might the quicker go to the Lord, and that there might be more persons helped by them, through

¹ Bern. Ep. 386. al. 333. Joannis Casæ-Marii ad Bern.

whose means they might be received into the eternal tabernacles. On the tenth day, Terentianus, Prefect of the prætorian guard, was sent to them, bringing with him the statue of Jupiter, that they might worship it, and he expounded unto them the Emperor's mandate : to wit, that unless they would pay homage to Jupiter, they must forthwith die. They, still continuing their prayer, replied that they hesitated not to suffer death for the faith of Christ, whom they with both mind and mouth did adore as God.

Now Terentianus was afraid lest there should ensue a popular tumult were they executed in public, so there and then, on the sixth of the Kalends of July, and in their own house, their heads being struck off, they were secretly buried ; whilst the rumour was spread abroad that John and Paul had been sent into banishment. But their death was published by the unclean spirits that began to torment a number of persons whose bodies they possessed : amongst whom was the son of Terentianus, who being troubled by a devil, was led to the sepulchre of the martyrs and there freed. By the which miracle, both he and his father Terentianus believed in Christ ; Terentianus himself, as it is said, afterwards wrote the history of their blessed martyrdom.

cima Terentianus prætoris cohortis præfectus, ad eos missus, cum allata Jovis effigie, ut eam venerarentur, imperatoris mandatum eis exponit: ut nisi Jovi cultum adhibeant, moriantur. Qui, ut erant orantes, responderunt, se pro Christi fide, quem Deum mente et ore venerabantur, non dubitantes mortem subituros.

At Terentianus, veritus ne, si publice interficerentur, populus commoveretur, domi ubi tunc erant, abscissis eorum capitibus sexto Kalendas Julii, secreto eos sepeliendos curavit: rumoremque sparsit Joannem et Paulum in exilium ejectos esse. Verum eorum mors a spiritibus immundis, qui multorum corpora vexabant, pervulgata est: in quibus Terentiani filius et ipse oppressus a dæmone, ad sepulchrum martyrum perductus, liberatus est. Quo miraculo et is in Christum credidit, et ejus pater Terentianus, a quo etiam horum beatorum martyrum vita scripta esse dicitur.

We give below, the proper Antiphons and Responsories, of which we spoke, and which are to be found just as we now use them, with but few variations, in the most ancient *Responsorialia* and *Antiphonaria* which have come down to us. The person mentioned in one of these Antiphons, by the name of Gallicanus, is a Consul who was drawn to the faith and to a saintly life by the influence of the two Brothers; he is even named in yesterday's Martyrology.

ANTIPHONS AND RESPONSORIES.

Paulus et Joannes dixerunt Juliano : Nos unum Deum colimus, qui fecit cœlum et terram.

Paulus et Joannes dixerunt Terentiano : Si tuus dominus est Julianus, habeto pacem cum illo : nobis alius non est, nisi Dominus Jesus Christus.

Joannes et Paulus, agnoscetes tyrannidem Juliani, facultates suas pauperibus erogare cœperunt.

Sancti spiritus et animæ justorum, hymnum dicite Deo. Alleluia.

Joannes et Paulus dixerunt ad Gallicanum : Fac votum Deo cœli, et eris victor melius quam fuisti.

Paul and John said to Julian : We worship the one God who made heaven and earth.

Paul and John said to Terentianus : If thy Lord be Julian, keep thou at peace with him : ours is none other but the Lord Jesus Christ.

John and Paul perceiving the tyranny of Julian began to distribute their riches among the poor.

Ye holy Spirits and souls of the just, sing ye a hymn to God. Alleluia.

John and Paul said to Gallicanus : Make thy vow unto the God of heaven, and thou shalt be victor greater than thou hast ever been.

ANTIPHON OF THE MAGNIFICAT (1st Vespers).

Adstiterunt justi ante Dominum, et ab invicem non sunt separati : calicem Domini biberunt, et amici Dei appellati sunt.

The just stood before the Lord and were not separated from one another : they drank the chalice of the Lord, and they were called the friends of God.

ANTIPHON OF THE MAGNIFICAT (2nd Vespers).

These are the two olive trees and the two candlesticks giving light before the Lord: they have power to close heaven that the clouds rain not, and to open the gates thereof, for their tongues are made keys of heaven.

Iste sunt duæ olivæ, et duo candelabra lucentia ante Dominum: habent potestatem claudere cœlum nubibus, et aperire portas ejus, quia linguæ eorum claves cœli factæ sunt.

AT THE BENEDICTUS.

These are the holy ones, who for Christ's love contemned the threats of men: in the kingdom of heaven the holy martyrs exult with the Angels: oh! how precious is the death of the Saints who constantly stand before the Lord, and are never separated from one another!

Isti sunt sancti, qui pro Christi amore minas hominum contempserunt: sancti martyres in regno cœlorum exsultant cum angelis: o quam pretiosa est mors sanctorum, qui assidue assistunt ante Dominum, et ab invicem non sunt separati!

R. These are two men of mercy, who stand before the Lord, * the Sovereign of the whole earth.

R. Isti sunt duo viri misericordiæ, qui assistunt ante Dominum, * Dominatorem universæ terræ.

V. These are two olive trees and two candlesticks giving light before the Lord, * the Sovereign of the whole earth.

V. Isti sunt duæ olivæ, et duo candelabra lucentia ante Dominum, * Dominatorem universæ terræ.

R. I saw men standing together clad in shining raiment; and the Angel of the Lord spake unto me, saying: * These men are holy, for they are made the friends of God.

R. Vidi conjunctos viros habentes splendidas vestes; et Angelus Domini locutus est ad me, dicens: * Isti sunt viri sancti, facti amici Dei.

V. And I beheld a mighty Angel of God flying through the midst of heaven, crying with a loud voice, and saying: * These men are holy, for they are made the friends of God.

V. Vidi Angelum Dei fortem, volantem per medium cœlum, voce magna clamantem et dicentem: * Isti sunt viri sancti, facti amici Dei.

Twofold is the triumph that thrills through heaven and twofold the gladness re-echoed on earth, this day, whilst your outpoured blood proclaims the victory of the Son of God! Verily, by the martyrdom of the Faithful doth Christ triumph. The effusion of his Blood marked the defeat of the prince of this world; the Blood of his mystical members possesses, alone and always, the power of establishing his reign. Contest has never been an evil for the Church militant; the noble Bride of the God of armies delights in combat; for she knows right well her Spouse came upon earth to bring not peace, but the sword.¹ Therefore, unto the end of time will she hold up as an example to her sons your chivalrous courage and your bold frankness, which scorned to dissimulate your utter contempt for an apostate tyrant, or to suffer you to dwell for a moment on such considerations as might perhaps, had you listened to him at the first, have just saved your conscience, together with life. Wo to the day wherein the deceptive mirage of guileful peace misleads minds; wherein, merely because sin, properly so called, does not stare them in the face, Christian souls stoop from the lofty stand-point of their baptism, to compromises which even a pagan world would scout. Glorious Brethren! make the children of holy Church to turn aside from that fatal error which would lead them to misconceptions of sacred traditions received by them in heritage. Maintain the "sons of God" at the full height of those noble sentiments demanded by their heavenly origin, by the throne that awaits them, by the divine Blood they daily drink of; far from them be all such base-born notions as would be calculated to excite against their heavenly Father the blasphemies of the "accursed city!" Now-a-days there has

¹ St. Matth. x. 34.

arisen a persecution not dissimilar to that in which you gained the crown; Julian's plan of action is once more in vogue; if these mimics of the apostate equal him not in intelligence, they at least surpass him in hatred and hypocrisy. But God is not wanting to his Church now any more than he was then; obtain for us the grace to do our part in resistance, as was done by you, and the victory will be the same.

Your very names, O John and Paul, remind us of the *Friend of the Bridegroom* whose Octave is speeding its course; and of that *Paul of the Cross* who revived, in the last century, heroism of sanctity in your very house on Monte Coelio. Vouchsafe to unite your protection, powerful as indeed it is, to that which the Precursor exercises over the Mother and Mistress of all Churches, become by the very fact of her primacy the chief butt of the enemies' attack; uphold the new militia raised by the necessity of the times, and which is entrusted with the guardianship both of your sacred remains and of those of its glorious Founder. Remembering the power which the Church specially attributes to you, namely, that of opening or shutting the flood-gates of heaven, be pleased to bless our harvest well nigh ripe for the sickle. Be propitious to our reapers and assuage their painful labour. Preserve from lightning man and his possessions, the home that shelters him, the beasts that serve him. Too often, alas, ungrateful and forgetful man would indeed deserve to incur your wrath; but prove yourselves children of Him who maketh his sun to rise upon the wicked as well as upon the good, and giveth his rain to fall alike upon the just and upon sinners.¹

¹ St. Matth. v. 45.

JUNE 27.

THE FOURTH DAY.

WITHIN THE OCTAVE OF SAINT JOHN THE BAPTIST.



THE gladsome Octave of the Precursor has a still further increase of light in store for us. Let us imitate the Church, who once again concentrates her thoughts on the *Friend of the Bridegroom*; she knows well that hereby the Spouse himself will be the better understood. "For, according to the word of "the best authorised princes of Christian doctrine, "the bonds which link together Jesus Christ and "John the Baptist are so close, that the one cannot "be known without the other; and if life eternal "consists in knowing Jesus Christ, so also a part of "our salvation consists in knowing Saint John."¹

The Precursor's mission surpassed alone, as we have seen, that of all other prophets and apostles. But personally, who and what was this herald whose dignity was shown to us, on his feast-day, by the sublimity of the message that he bore to the world? Did his private qualities, his personal sanctity, correspond with the eminence of the part allotted to him? That sovereign harmony which inspires the eternal decrees and presides over their execution forbids us to doubt it. When the Most High resolved to unite

¹ Bourdaloue, Sermon pour la fête de Saint Jean Baptiste.

his Word to human nature, he pledged himself to clothe this created Nature with qualities all divine, which would thereby permit him to treat with this New Adam as equal with equal, and to call him his Son. When, to this his Well-Beloved Son whom he wished to be, at the same time, Son of Man, he determined to give a Mother, the gift of a purity every way worthy of her august title was, from that moment, assured to this future Mother of God. Predestined before all ages to the most eminent service of the Son and the Mother, charged by the Eternal Father with the mission of first discovering the Word hidden within Our Lady's womb, of accrediting the Man-God, of betrothing him to the Bride; could it possibly be, that the holiness of John should, either in the designs of God or by his own fault, be less incomparably exalted than was his mission? Eternal Wisdom can never thus belie Itself; and that unparalleled eulogium which Jesus made of his Precursor, just when the life of this latter was about to close,¹ sufficiently shows that the graces held in reserve for this soul had there fructified in all plenitude.

Now, what must have been these graces which, at the very outset, show us John, three months previous to his birth, already established on summits of sanctity which the holiest persons scarce attain in a whole life-time! He soars far above the range of sense and reason, which in him have not yet been called into play. With that intellectual gaze which is unsurpassed, save by the face to face vision of the Elect, he perceives his God present before him in the flesh; in an ecstasy of adoration and love, his first act emulates that of Seraphim. The being filled *with the plenitude of the Holy Ghost* became, from that

¹ St. Matth. xi.

moment, the portion of this child of Zachary and Elizabeth: a plenitude so overflowing, that at once the mother, and soon afterwards the father likewise, were themselves filled with the exuberance that brimmed over from their son.¹

First then was he, after Our Lady, to recognise the Lamb of God, to give his love to the Bridegroom just come down from the eternal hills. First was he, likewise, to penetrate the mystery of the divine and virginal maternity. Without separating the Son from the Mother, he had, at one and the same time, both adored Jesus and honoured Mary above all creatures. *Blessed art thou among women, and blessed is the Fruit of thy womb!*² Unanimous tradition tells us, that when pronouncing these words, Elizabeth was but the organ and *interpreter* of her son. As *witness of the Light*, John begins with Mary, the first recipient of his testimony; unto her is addressed, in praise and admiration, the first expression of the sentiments which animate him. Himself *the Angel*, as the Prophets style him, he takes up and completes Gabriel's salutation to earth and heaven's sweetest Lady.³ It was the enthusiastic shout of his gratitude, fully illumined as to Mary's part in the sanctification of the Elect; the cry of his soul, on awaking to sanctity, at the first sound of the Virgin Mother's voice. In fact, for his sake it was, that after the Angel's visit, she had crossed the mountains in great haste; but other favours yet has Our Lady for her John. Heretofore silent, before that Seraph by whom she was sure to be understood, Mary now intones her divine Cantic, whereby to God is given glory, and to John the comprehension of the ineffable mystery in all fulness. Just as she had sanctified her Son's

¹ St. Luke, i. 15, 41, 67.

² *Ibid.* 42.

³ *Ibid.* 28.

Precursor, so would the Mother of God, in a similar manner, next form and instruct him. The *Magnificat* is the first lesson taught to Elizabeth's son: incomparable lesson of divine praise; a lesson which gives John the understanding of the whole Scriptures, the knowledge of the divine plan throughout ages. For the space of three months this marvellous education is continued in the angelic secrecy of still more hidden communications.

Oh! yes, indeed; well may we say, in our turn, and with more reason than did the Jews: *What an one, think ye, shall this child be?*¹ The dispensatrix of heavenly treasures kept in reserve for John the first effusion of those floods of grace of which she had become the divine reservoir. The river which maketh glad the City of God² shall no more stay its course, carrying to every soul, until the end of time, its countless streamlets; but its first impetuous outburst, in all the might of its buoyant gush, bore down at once upon John; the fulness of its yet undivided flood rolled its vast waters to and fro over this one soul, as though they existed for no other. Who may measure these torrents? Who may tell their effect? Holy Church attempts not to describe it; but lost in admiration at the sight of the mysterious growth of John beneath the astonished gaze of angels, losing sight of the feebleness of that infant body in face of the maturity of the soul which dwells within it, she exclaims on the glorious Birthday of the Precursor: Great is the *man* whom Elizabeth had brought forth! *Elisabeth Zachariæ magnum virum genuit, Johannem Baptistam præcursorem Domini.*³

That we may put these our thoughts into liturgical form, let us sing this sequence, the text of which

¹ St. Luke, i. 66.² Ps. xlv.³ Ant. in Laud. et 2 Vesp.

is borrowed from the ancient Missal of Lyons of 1530. The filial homage paid by the Lyonese to Saint John the Baptist is well known. Their primatial Church has the holy Precursor for its Patron. In the year 1886 we beheld crowds as immense as in former times flocking to the famous jubilee granted by the Holy See to this "Rome of the Gauls," for those years wherein the feast of Corpus Christi coincides with the titular solemnity of the 24th of June.

SEQUENCE.

Elisabeth Zachariæ
Magnum virum in hac die
Gloriosa genuit.

Elizabeth of Zachary, on
this glorious day, hath given
birth to a great man.

Qui virtutum vas since-
rum,
Inter natos mulierum
Principatum tenuit.

Who, a perfect vessel of
virtues, holds the first place
amongst all that are born of
women.

Nondum natus sensit re-
gem
Nasciturum supra legem,
Sine viri semine.

Nor yet is he brought forth,
when he perceives already the
King who is about to be born,
in a manner surpassing na-
ture's law, without man's in-
tercourse.

Deum sensit in hac luce,
Tanquam nucleum in nuce,
Conditum in Virgine.

He perceives God here be-
low, like the almond in the nut,
hid within the Virgin.

Quam beatus puer natus,
Salvatoris angelus,
Incarnati nobis dati
Verbi vox et bajulus!

Oh! how blessed is this new-
born child, the Angel of the
Redeemer, the Voice and Bear-
er of the *Word made Flesh*, that
is given to us.

Non præcedit fructus flo-
rem,
Sed flos fructum juxta mo-
rem,
Agri pleni dans odorem
Mentibus fidelium.

The Fruit doth not precede
the flower, but, according to
custom, the flower the fruit,
yielding the odour of a fertile
field to the minds of the Faith-
ful.

He prepares and shows the way, wherein *his* foot will not stumble, who by faith embraceth the true Son of God.

Viam parat et ostendit,
Ubi pedem non offendit
Qui per fidem comprehendit
Verum Dei Filium.

Subjected to an austere rule of life, he abhors not wild honey with locusts for his food.

Lege vitæ sub angusta,
Mel sylvestre cum locusta
Cibum non abhorruit.

Clad in camel's hair, how poor is he in the desert, yet how goodly did he appear:

Camelorum tectus pilis,
In deserto quam exilis,
Quam bonus apparuit:

Lo! the words of the Evangelist: "This one," saith he, "was not the Light, but he was to give testimony of the Light, unto thee, O Christ."

Verba sunt evangelistæ:
Lux non erat, inquit, iste,
Sed ut daret tibi, Christe,
Lucis testimonia.

He was not the Light, but the *Lamp*, showing the road towards heaven's heights, unto those to whom eternal peace promises its joys.

Lux non erat, sed lucerna
Monstrans iter ad superna
Quibus sua pax æterna
Pollicetur gaudia.

Let us all contemplate him whom the crowd hoped to be the Christ, struck at the wonders they saw in him.

Contemplemur omnes is-
tum
Quem sperabat turba Chris-
tum,
Stupens ad prodigia.

He, on the contrary, raised not his head, but deemed himself unworthy to loosen the latchets of the Lord's shoes.

Qui cervicem non erexit,
Nec se dignum intellexit
Domini corrigia.

From this time forth, by gift divine, Heaven suffereth violence; and to violence together with fruits of penance, it is granted; yet not by right, but gratis.

A suo tempore,
Divino munere,
Cælum vim patitur;
Et violentiæ
Cum pœnitentiæ
Fructu conceditur,
Gratis non merito.

Him whom the other pro-

Quem vates cæteri

Sub lege veteri
Canunt in tenebris,
In carne Dominum,
Figuris terminum,
Propheta celebris
Ostendit digito.

phets, under the Old Law, in darkness sing, that same Lord in the flesh (figures being now at an end), this renowned Prophet points out with his very finger.

O quam sanctum, quam
 præclarum,
Qui viventium aquarum
Fontem Christum baptiza-
 vit,
Et lavantem cuncta lavit
 In Jordanis flumine.

Oh! how holy, how luminous is he who baptized Christ, the Fount of living waters; and who laved in Jordan's flood *Him* who cleanseth all.

Ab offensis lava, Christe,
Præcursoris et Baptistæ
Natalitia colentes:
Et exaudi nos gementes
 In hac solitudine.

O Christ, cleanse from their offences those who celebrate the Birthday of the Precursor and Baptist: Hearken also to us sighing in this solitude.

Post arentem et austra-
 lem,
Terram animæ dotalem
 Petimus irriguam.

After this dry and parched place, we ask, as our soul's dower, a well watered land.¹

Ut manipulos portantes,
Veniamus exultantes
 Ad pacem perpetuam.
Amen.

So that bearing our sheaves, we may come exultingly unto perpetual peace.
Amen.

¹ This seems to be an allusion to Axa's petition addressed to her father, Caleb, at her husband's suggestion. See Judges, i. 15. [Note of Translator.]

JUNE 28.

THE VIGIL OF THE HOLY APOSTLES
SS. PETER AND PAUL.

—◆—

JOHN the Baptist, placed on the confines of the two Testaments, closes the prophetic age, the reign of *Hope*, and opens the era of *Faith* which possesses the long expected God, though as yet without beholding him in his Divinity. Thus even before the Octave is ended, wherein we pay our homage to the son of Zachary, the apostolic confession comes grafting itself on the testimony rendered by the Precursor to the Word, the Light. To-morrow all heaven will re-echo with the solemn protestation first heard at Cesarea Philippi: *Thou art Christ, the Son of the Living God*; and Simon Bar-Jona, because of this oracle uttered by him, will be the chosen Rock supporting the divine structure, the Church. To-morrow he will die, sealing this glorious declaration with his very blood; but he will yet live on, in the person of each Roman Pontiff, that he may thus guard this precious testimony of his in all its integrity, even unto the day when faith will give place to the Eternal Vision. Coupled with Peter in his labours, the "Doctor of the Gentiles" shares his triumph this day; and Rome, more indebted to these her two Princes than to all her stout warriors of old, who laid the world prostrate at her feet, beholds their double victory fix for ever upon her noble brow the diadem of spiritual royalty.

Let us then recollect ourselves, preparing our hearts in union with holy Church, by faithfully observing the prescribed fast of this Vigil. When the obligation of thus keeping up certain days of preparation previous to the festivals is strictly maintained by a people, it is a sign that faith is still living amongst them; it proves that they understand the greatness of that which the holy Liturgy proposes to their homage. Christians of the West, we who make the glory of Saints Peter and Paul our boast, let us remember the Lent in honour of the Apostles begun by Greek Schismatics on the very morrow of the close of the Paschal Solemnities, and which is continued up till to-day. The contrast between them and ourselves will be of a nature to stir up our fervour, and to control those tendencies wherein softness and ingratitude hold too large a share. If in some few places in Europe certain concessions have, for grave reasons, been reluctantly made by Mother Church, so that this Vigil is no longer uniformly observed, let those Churches that still retain it, see therein a double motive to hold fast to their precious tradition, so fully in accordance with the Church's wishes and her own unbroken practice. Let us make up by fervour, thanksgiving, and love, for what in our observance lacks in severity, of that still maintained by so many Churches, notwithstanding their schismatical separation from Rome.

The recital of the following beautiful formulæ will help to inspire us with the spirit of the feast. The first is taken from the Gothic-Gallic Missal: it is the Benediction which, according to the ancient rite used in France, was given to the people before the Communion, on the feast of the Apostles. The prayers which next follow, are from the Leonian Sacramentary.

THE BENEDICTION.

O God, who to keep the members of thy Church from darkness, hast made to shine forth, like twin fountains of light, the tears of Peter and the writings of Paul,—

R. Amen.

In thy clemency, look upon thy people, O Thou who givest the heavens to be opened, by Peter with the key, and by Paul with the sword,—

R. Amen.

So that the Leaders going first, thither may the flock at length come, whither have already arrived by one same step, both the Pastor by the gibbet, and the Teacher by the sword. Through our Lord, &c.

Deus, qui membris Ecclesiæ, velut gemellum lumen quo caveantur tenebræ, fecisti Petri lacrymas, Pauli litteras, coruscare.

R. Amen.

Hanc plebem placitus inspicere: qui cælos facis aperire Petro in clave, Paulo in dogmate.

R. Amen.

Ut præviantibus ducibus, illic grex possit accedere, quo pervenerunt pariter tam ille Pastor suspendio, quam iste Doctor per gladium in congresso. Per Dominum nostrum.

PRAYERS.

O Almighty and Eternal God, who by an ineffable mystery, hath fixed the right of Apostolic Principedom on the proud summit of the name of Rome, whence Evangelic Truth may diffuse itself through all the earth: grant that what by their preaching, hath percolated through the whole world, all may follow with Christian devotedness.

Grant to thy Church, we beseech thee, O Lord, both worthily to rejoice at having such great Princes, and to follow with loving devotion that teaching of theirs, whereby thy cherished flocks have been initiated into the sacred Mysteries. Through our Lord, &c.

Omnipotens sempiterne Deus, qui ineffabili sacramento jus Apostolici Principatus in Romani nominis arce posuisti, unde se evangelica veritas per tota mundi regna diffunderet: præsta, ut quod in orbem terrarum eorum prædicatione manavit, christianæ devotionis sequatur universitas.

Præsta quæsumus Ecclesiæ tuæ, Domine, de tantis digne gaudere Principibus, et illam sequi pia devotione doctrinam, qua delectos tibi greges sacris mysteriis imbuerunt. Per Dominum.

THE SAME DAY.

SAINT LEO THE SECOND,

POPE AND CONFESSOR.



It were fitting that our attention should not be diverted, on this Vigil, from the august object which is occupying the Church in the preparation of her chants. But the triumph of Peter will shine out with all the more splendour in proportion as the testimony he rendered to the Son of God is shown to have been maintained with all fidelity, during the long series of succeeding ages, by the Pontiffs, inheritors of his primacy. For a considerable time, the twenty-eighth of June was consecrated to the memory of Saint Leo the Great; it was the day chosen by Sergius I. for the Translation of the illustrious Doctor, and indeed a more magnificent usher into to-morrow's Solemnity could hardly be desired. From no other lips but his has Rome ever set forth, in such elevated language, the glories of these two Princes of the apostles and her own fame; never since the incomparable scene enacted at Cesarea Philippi, has the mystery of the Man-God been affirmed in manner so sublime, as on that day wherein the Church, striking the impious Eutyches at Chalcedon, received from Leo the immortal formula of Christian Dogma. Peter once more spoke by the mouth of Leo; yet far was the cause from being then ended: two centuries more were needed; and another Leo

it was, even he whom we this day celebrate, who had the honour of ending it, at the Sixth Council.

The Spirit of God, ever watchful over the development of the sacred liturgy, by no means wished any change to be effected on this day in the train of thought of the faithful people. Thus when towards the beginning of the fourteenth century, the 11th of April was again assigned to Saint Leo I. (for that was really the primitive place occupied by him on the cycle), Saint Leo II, the anniversary of whose death was this 28th of June, and who hitherto had been merely commemorated thereon, being now raised to the rank of a semi-double, came forward, as it were, to remind the Faithful of the glorious struggles maintained both by his predecessor and by himself, in the order of apostolic confession.

How was it that Saint Leo's clear and complete exposition of the dogma and the anathemas of Chalcedon did not succeed in silencing the arguments of that heresy which refused to our nature its noblest title, by denying that it had been assumed in its integrity by the Divine Word? Because for Truth to win the day, it suffices not merely to expose the lie uttered by error. More than once, alas! history gives instances of the most solemn anathemas ending in nothing but lulling the vigilance of the guardians of the Holy City. The struggle seemed ended, the need of repose was making itself felt amidst the combatants, a thousand other matters called for the attention of the Church's rulers; and so whilst feigning utmost deference, nay, ardour even, if needful, for the new enactments, error went on noiselessly, making profit of the silence which ensued after its defeat. Then did its progress become all the more redoubtable at the very time it was pretending to have disappeared without leaving a track behind.

Thanks, however, to the Divine Head, who never

ceases to watch over his work, such trials as we have been alluding to, seldom reach to such a painful depth as that into which Leo II. had to probe with steel and fire, in order to save the Church. Once only has the terrified world beheld anathema strike the summit of the holy mount. Honorius, placed on the pinnacle of the Church, "had not made her shine with the splendour of apostolic doctrine, but "by profane treason, had suffered the faith, which "should be spotless, to be exposed to subversion;"¹ Leo II, therefore, sending forth his thunders, in unison with the assembled Church, against the new Eutychians and their accomplices, spared not even his predecessor. And yet, as all acknowledge, Honorius had otherwise been an irreproachable Pope; and even in the question at stake, he had been far from either professing heresy or teaching error. Wherein, then, did his fault lie?

The Emperor Heraclius, who, by victory had reached the height of power, beheld with much concern how division persistently lived on between the Catholics of his Empire and the late disciples of Eutyches. The Bishop of the Imperial City, the Patriarch Sergius, fostered these misgivings in his master's mind. Vain of a certain amount of political skill which he fancied himself to possess, he now aimed at re-establishing, by his sole effort, that unity which the Council of Chalcedon and Saint Leo the Great had failed to obtain; thus would he make himself a name. The disputants agreed in acknowledging two *Natures* in Jesus Christ; hence to reply to these advances of theirs, one thing were needed, thought he, viz., to impose silence on the question as to whether there are in Him two *Wills* or only one. The enthusiasm with which this evident compromise

¹ Leon. II. Epist. Confirm. Concil. Constantinop. III.

was hailed by the various sects rebellious to the Fourth General Council showed well enough that they still preserved and hallowed all the venom of error; and the very fact of their denying, or (which came practically to the same thing), hesitating to acknowledge that in the Man-God there is any other Will than that proper to the Divine Nature, was equivalent to declaring that He had assumed but a *semblance* of Human Nature, since this Nature could by no means exist devoid of that *Will* which is proper to It. Therefore, the *Monophysites*, or partisans of the *one Nature* in Christ, made no difficulty in henceforth being called by the name of *Monothelites*, or partisans of the *one Will*. Sergius, the apostle of this novel unity, might well congratulate himself; Alexandria, Antioch, Constantinople, hailed with one accord the benefit of this "peace." Was not the whole East here represented in her patriarchates? If Rome in her turn would but acquiesce, the triumph would be complete! Jerusalem, however, proved a jarring note in this strange concert.

Jerusalem, the witness of the anguish suffered by the Man-God in his Human Nature, had heard him cry out in the Garden of His Agony: *Father, if it be possible, let this Chalice pass from me*; yet, not *My Will*, but *Thine* be done!¹ The *City of dolours* knew better than any other what to hold concerning these two Wills brought there face to face, yet which had, by the heroism of Incomparable Love, been maintained in such full harmony; the time for her to bear testimony was come. The Monk Sophronius, now her bishop, was by his sanctity, courage, and learning, up to the mark for the task that lay before him. But while, in the charity of his soul, he was seeking to reclaim Sergius, before appealing against him to

¹ St. Luke, xxii. 42.

the Roman Pontiff, the bishop of Constantinople already took the initiative; he succeeded thus, by a hypocritical letter, in circumventing Honorius, and in getting him to *impose silence* on the Patriarch of Jerusalem. Hence, when at last, Saint Sophronius, at the head of the bishops of his province assembled in council, thought it had become a positive duty on his own part to turn towards Rome, it was but to receive for answer a confirmation of the *prohibition to disturb the peace*. Woful mistake! yet withal, it by no means directly implicated the Infallible Magistracy; it was a measure exclusively political, but one which was, all the same, to cost bitter tears and much blood to the Church, and was to result, fifty years later, in the condemnation of the unfortunate Honorius.

The Holy Ghost, indeed, who has guaranteed the infallible purity of the doctrine flowing officially from the Apostolic Chair, has not pledged himself to protect in a like degree, from all failure, either the virtue, or the private judgment, or even the administrative acts of the Sovereign Pontiff. Entering into the views of this marvellous solidarity which the Creator made to reign both upon earth and in heaven, the Man-God, when he founded the society of saints upon the authentic and immutable basis of the Faith of Peter, willed that to the prayers of *all* should be confided the charge of completing his work, by obtaining for the successors of Peter such preservative graces as do not of themselves necessarily spring from the divine Constitution of the Church.

Meanwhile Mahomet was just letting loose his hordes upon the world. Heraclius was now to learn the worth of his Patriarch's lying peace, and was to come down lower in shame than he had been exalted in glory by his victories over the Persians, in the days when he had acted as the hero of the Cross. Palestine, Syria, and Egypt fell simultaneously be-

neath the blows of the lieutenants of the *Prophet*. Sophronius, placed as he was in the very midst of the scene of invasion, grew still greater under trial. Abandoned by the emperor, where the defence of the empire was at stake, disavowed by Rome, as regarded Faith, he alone intrepidly treated with Omar, as power opposed to power; and when about to die, still hoping against all hope in Rome, though thence had come a blow harder far to bear than that of the Caliph, he confided to Stephen of Dora the supreme mission, which the latter thus relates: "In his justice strong as a lion, contemning calumnies and intrigues, blessed Sophronius took me, unworthy as I am, and conducted me to the sacred spot of Calvary. There he bound me by an indissoluble engagement, in these words: Thou shalt have to render account to him who being God was voluntarily crucified for us according to the Flesh on this spot, when on the day of his terrible Coming he will appear in glory to judge the living and the dead, if thou defer or neglect the interests of his Faith now in peril. Well knowest thou, that I cannot in the body do this thing, being hindered by the incursion of the Saracens which our sins have deserved. But do thou set out as soon as possible, and go from these confines of the earth unto its furthest extremity, until thou reach the See Apostolic, *there where are set the foundations of orthodox dogma*. Go again and again, not once, not twice, but endlessly, and make known to the holy personages who reside in that place, the shock that these lands of ours have sustained. Importunately, ceaselessly, implore and supplicate, until Apostolic prudence at length determine, by its canonical judgment, the victory over these perfidious teachings."¹

¹ Concil. Later. Actio seu Secret. II.

The Bishop of Dora was faithful to the behest of Sophronius. When, twelve years later, he gave this touching narrative at the Council of Lateran in 649, it was then the third time that despite the snares and other difficulties of the times, he could say: "We have taken the wings of a dove, as David speaks, and we have come to declare our situation to this See, elevated in the sight of all, this sovereign, this principal See, where is to be found remedy for the wound that has been made upon us."¹ Saint Martin I, who received this appeal, was one worthy to hear it; and soon afterwards he repaired by his own martyrdom the fault committed by Honorius, in suffering himself to be tricked by an impostor. His glorious death, followed by the tortures endured for the Truth by the saintly Abbot Maximus and his companions, prepared the victory which the heroic faith of Sophronius had announced to the Roman Pontiff. Admirable was this amends received by Holy Church for an odious silence: now were Her Doctors to be seen, with tongue plucked out, still continuing by divine power to proclaim that Christian dogma which cannot be enchained;² still with lopped off hands, finding means, in their indomitable zeal, to affix to the mutilated arm the pen whose function, now made doubly glorious, continued thus to carry throughout the world the refutation of falsehood.

But it is time to come to the issue of this memorable contest. It is to be found in him whose feast we are this day celebrating. Saint Agatho had assembled the sixth General Council at Constantinople, at the request of another Constantine, an enemy of heresy and a victor over Islam. Faith and justice now did the work, hand in hand; and Saint Leo II. could at last sing aloud: "O holy Mother Church,

¹ Concil. Later. Actio seu Secret. II.

² 2 Tim. ii. 9.

“put off thy garb of mourning, and deck thee in robes of gladness. Exult now with joyous confidence: thy liberty is not cramped.”¹

The holy Liturgy devotes the following lines to the history of this pontificate, short indeed, but well filled:

Pope Leo the Second was a Sicilian. He was learned in sacred and profane letters, as also in the Greek and Latin tongues, and was moreover an excellent musician. He rearranged and improved the music of the sacred hymns and psalms used in the Church. He approved the acts of the sixth General Council, which was held at Constantinople, under the Presidency of the legates of the Apostolic See, in the presence of the Emperor Constantine, the patriarchs of Constantinople and Antioch, and one hundred and seventy bishops: Leo also translated these said acts into Latin.

It was in this Council, that Cyrus, Sergius, and Pyrrhus were condemned for teaching that there is in Christ only one Will and one Operation. Leo broke the pride of the Archbishops of Ravenna, who had puffed themselves up, under the power of the Exarchs, to set at naught the power of the Apostolic See. Wherefore, he decreed that the elections of the clergy of Ravenna should be

Leo Secundus, Pontifex Maximus, Siculus, humanis et divinis litteris græce et latine doctus, musicis etiam eruditus fuit: ipse enim sacros Hymnos et Psalmos in Ecclesia ad concentum meliorem reduxit. Probavit acta sextæ Synodi, quæ Constantinopoli celebrata est, præsentibus legatis Apostolicæ Sedis, præsentibus quoque Constantino imperatore, et duobus patriarchis Constantinopolitano et Antiocheno, ac centum septuaginta episcopis: quam et in latinum transtulit.

In eo concilio Cyrus, Sergius, et Pyrrhus condemnati sunt, unam tantummodo voluntatem et operationem in Christo prædicantes. Hic fregit superbiam antistitum Ravennatum, qui Exarchorum freti potentia, Sedi Apostolicæ non obtemperabant. Quamobrem decrevit, ut electio cleri Ravennatis irrita esset, nisi Romani Pontificis auctoritate

¹ Epist. confirm. Concil. Constantinop. III.

comprobaretur.

Vere pater pauperum fuit: non enim pecunia solum, sed opera, labore, et consiliis, egentium, viduarum, et pupillorum inopiam ac solitudinem sublevabat. Quidum singulos non magis prædicatione, quam vita, ad pie sancteque vivendum adhortaretur; mense sui pontificatus decimo et diebus decem et septem, obdormivit in Domino: sepultusque est in basilica sancti Petri, quarto Kalendas Julii. Ordinatione una mense Junio, creavit presbyteros novem, diaconos tres, episcopos diversis in locis viginti tres.

nothing worth, until they had been confirmed by the authority of the Bishop of Rome.

He was a very father to the poor. Not by money only, but by his deeds, his labours, and his advice, he relieved the poverty and loneliness of widows and orphans. He was leading all to live holy and godly lives, not by mere preaching, but by his own life, when he fell asleep in the Lord, having sat as Pope, nine months and twenty-seven days, and was buried in the church of Saint Peter, the fourth of the kalends of July. In the month of June, he held one ordination, whereat he ordained nine priests, three deacons, and twenty-three bishops, for divers places.

O glorious Pontiff, to thee was granted the privilege of completing the Apostolic confession, by giving the furthest development to the testimony rendered by Peter to the *Son of the Living God*, who is at the same time, *Son of Man*. Worthy wast thou to finish the work of a Sylvester, of a Celestine, and of that other Leo, a Pontiff beloved of earth and of heaven. Convoking, inspiring, confirming the illustrious Councils of Nicæa, Ephesus, and Chalcedon, they had triumphantly proved in our Emmanuel, both his Divinity Consubstantial with the Father, and his Unity of Person, which causes Mary to be truly his Mother, and, furthermore, his twofold Nature, without which he could not have been our Brother. Now Satan, who had allowed himself to be more easily overcome on the first two points, defended the third with utmost rage. As on that great

battle-day when he was hurled from heaven, the form of his revolt had been a refusal to adore God under human features; so now, together with all hell, enforced by Holy Church to bend the knee, his jealousy would fain pretend that at least God had taken of man but a mutilated nature. Let it be granted that the Word was made Flesh, but in this Flesh allow not that he had other impulses, other energies, save those of the Divinity Itself; such an inert nature as this, uncrowned of its proper Will, would in reality be no Human Nature, even though It were to retain all the rest. Then would Lucifer, in his pride, have less cause to blush; for then man, the object of his infernal envy, would have naught in common with the Divine Word, save a vain appearance! Thanks be to thee, O Leo, thanks be to thee, in the name of all mankind! By thee, in face of Heaven, earth, and hell, is promulgated authentically the incomparable title whereby, without any restriction, our nature is established at the Right Hand of the Father, in the highest heavens; by thee, Our Lady consummates her crushing of the vile serpent's head.

But what craft was displayed by Satan in this campaign, prolonged as it was during two centuries, and so noiselessly too, the better to secure success! What exultation rang through the abyss, when one sad day saw the representative of Him who is essential Light appear to side for a moment with the powers of darkness in bringing on a cloud which would interpose itself betwixt Heaven and those mountains of God, where He dwells with His Vicar; it is but too probable that the social aid of intercession was weaker just then than it should have been. Be ever at hand, O Leo, to ward off all similarly dangerous situations. Uphold, in every age, the Pastor who rules Christ's Church that he may keep himself aloof from the darkening mists that earth

exhales ; keep ever alive in the breast of the faithful flock that strong *prayer, which should continually be made without ceasing for him by the Church* :¹ and then, Peter, were he even chained in the depths of the darkest dungeon, will be reached by the Sun of Justice and clearly see his way in that pure ray ; then, will the *whole body of the Church be lightsome*. For, Jesus hath said, *the light of the body is the eye : if the eye be single the whole body will be lightsome*.²

Taught thus by thee how great is the price of the benefit conferred by Our Lord on the world, when he gave her to rest on the infallible teaching of Peter's successors, we are all the better prepared to celebrate to-morrow's feast. We realise more fully the strength of the *Rock* whereon the Church stands ; we know that the gates of hell shall never prevail against her.³ For surely the efforts of the spirits of darkness never went to such lengths as they did in that sad crisis to which thou didst put an end : nor was their success, however great in appearance, contrary to the divine promise : for it is to the *teaching* of Peter, not to his *silence*, that the unfailing assistance of the Holy Ghost is guaranteed. O loving Pontiff, obtain for us, together with uprightness of faith, that heavenly enthusiasm wherewith it behoves us to hail Peter and the Man-God, blended together in such unity as the same Jesus Himself hath made to exist between the two. Deeply is the Liturgy indebted to thee ; grant us, then, to relish ever more and more the hidden manna it contains ; and may our hearts and voices fittingly render these sacred melodies !

¹ Acts, xii. 5.

² St. Matth. vi. 22.

³ *Ibid.* xvi. 18.

THE SAME DAY.

SAINT IRENÆUS,

BISHOP AND MARTYR.



ALTHOUGH the feast of Saint Leo the Second were sufficient in itself to complete this day's teachings, the Church of Lyons presents likewise to the admiration of the whole world her own great Doctor, the valiant and pacific Irenæus, who, quitting the shores of brilliant Ionia, travelled as far as these Celtic coasts, here to shine as "the light of the West."¹ But whilst contemplating him to-day confirming with his blood the doctrine he had preached, let us hearken to his words bearing testimony to Holy Mother Church, words of world-wide celebrity, at once confounding hell and closing the mouth of heresy. May we not say, that it was in order to afford us instruction so appropriate for to-morrow's festival that Eternal Wisdom made choice of this particular day for his martyr's triumph? Let us hearken then to this zealous pupil of Polycarp and of the first disciples of the Apostles; let us hearken to him who for this very reason is considered to be the most authentic witness to the faith in all the Churches of the second century, all which Churches (these are his own words when Bishop of Lyons) bow down before Rome, as to their Mistress and Mother.

¹ Theodoret. *Hæretic. fabul.* I. 5.

“For,” he continues, “it behoves all the rest because of her superior principality, to agree with her: in her, do all the Faithful of whatsoever place preserve ever pure the faith once preached to them. Great and venerable above all others because of her antiquity, known to all, founded by Peter and Paul, the two most glorious of the apostles, her bishops are, by their succession, the channel whereby apostolic tradition is transmitted unto us in all its integrity: in such sort, that whosoever differs from her in his belief, by this fact alone stands confounded.”¹

The Rock on which the Church is built stood all unmoved at that early age, as now, against the efforts of false science. Yet not without peril was the attack then made by the gnostics, with that multiplex heresy of theirs and all its guileful plots put into strange concurrence by powers of evil otherwise the most opposed one to the other. It would almost seem as though Christ had wished to prove the strength of the foundations he had laid, by thus permitting hell to direct against the Church a simultaneous assault of all the errors to which the world then was or ever would become a prey. Simon the magician, already ensnared by Satan in the nets of the occult sciences, was chosen by the prince of darkness as his lieutenant in the enterprise. Unmasked at Samaria by the Vicar of the Man-God, he had commenced against Simon Peter a jealous struggle that would by no means end with the tragic death of the father of heresies, but which in the following century was to be continued more desperately than ever, through disciples formed by him. Saturninus, Basilides, Valentine, all these did but apply the premises of the master, diversifying them according to the instincts bred at the time, by the then existing forms of cor-

¹ Cont. Hæres. III. iii. 2.

ruption of mind and heart. A proceeding all the more avowed, inasmuch as the aim of *Magus* had been nothing less than the sealing of an alliance betwixt philosophies, religions, and aspirations the most contradictory. There was no aberration, from Persian dualism or Hindoo idealism, to Jewish cabals or Greek polytheism, that did not mutually proffer the hand of friendship in this reserved sanctuary of the *Gnosis*; there, already were the heterodox conceptions of Arius and Eutyches being formulated; there, taking movement and life, in advance, were to be recognised in a strange pantheistic romance the wildest oddities of the hollow dreams of German metaphysics. God, an abyss, rolling from fall to fall, till at last reaching matter, there to become conscious of himself in human nature, and to return then, by annihilation, into eternal silence: this is the sum total of gnostic dogma, engendering, for its morality, a mixture of transcendent mysticism, and impure practices; for its political form, laying the basis of *Communism* and modern *Nihilism*.

Such a spectacle as this of the gnostic Babel, piling up its incoherent materials on the waters of pride and impure passions, was indeed well calculated to bring out, in bold relief, the admirable unity of the *City of God*, so rapidly advancing, though but in her commencement. St. Irenæus, chosen by God to oppose to the *Gnosis* arguments of his own powerful logic, and to re-establish, in opposition thereunto, the true sense of holy Scripture, excelled most of all, when, in face of a thousand sects bearing on their brow the visible mark of the father of discord and lies, he pointed to the Church maintaining as sacred, throughout the universe, the whole of tradition, just as received from the Apostles. Faith in the great truth that the world is wholly governed by the Holy Trinity Whose work it is, faith in the Mystery of

justice and mercy, which, leaving the Angels in their fall, did yet raise up this flesh of ours, in Jesus, the Well-Beloved, the Son of Mary, our God, our Saviour and our King: such was the deposit confided to earth by Peter and Paul, by the apostles and by their disciples.¹ "The Church, therefore," so argues Saint Irenæus with all his enthusiastic piety and learning, "the Church having received faith, guards the same with all diligence, making the whole world wherein she lives dispersed, to become but one single house: collected in unity, she believes with one soul, with one heart; with one voice she preaches, teaches, transmits doctrine, as having but one mouth. For, although there be in the world divers languages, that by no means prevents tradition remaining one in its sap. The Churches founded in Germany, or amidst the Iberians, or the Celts, believe not otherwise, teach not otherwise, than do the Churches of the East, of Egypt, of Lybia, or of those established in the centre of the world. But even as the sun, God's creature, is ever the same and remains one in the whole world; so, too, does the teaching of Truth shine resplendent, illumining every man who is willing to come to the knowledge of the Truth. Even though the chief men in the Churches be unequal in the art of speaking well, tradition is not thereby impaired: he who explains eloquently, cannot possibly give it increase; he who speaks with less abundance, cannot thereby diminish it."²

O sacred Unity, O precious Faith deposited like a source of eternal youthfulness in our hearts! they indeed know thee not, who turn themselves away from Holy Church! Afar from her, they must needs lose also Jesus and all his gifts. "For where the

¹ Cont. Hæres. I. x. 1.

² *Ibid.* I. x. 2.

“Church is, there likewise is the Spirit of God; and
 “where the Spirit of God is, there likewise is the
 “Church, there all grace. Wo to them who alienate
 “themselves from her! they suck not in life from the
 “nourishing breasts to which their Mother invites
 “them, they slake not their thirst at the limpid fount
 “of the Lord’s Body; but, afar from the rock of
 “unity, they drink the muddy waters of cisterns dug
 “in fetid slime where there is not a drop of the water
 “of truth.”¹ What will their vain science avail to
 “sophists, with all their empty foolish formulæ?
 “Oh!” cries out the Bishop of Lyons elsewhere, in
 accents which seem to have been borrowed later on
 by the author of the *Imitation*,² “Oh! how far better
 “is it to be ignorant, or a man of little learning,
 “and to draw nigh unto God by love! What use is
 “there in knowing much, in passing off for having
 “grasped much, if one be an enemy to his Lord?
 “Wherefore, Paul doth thus exclaim: *knowledge*
 “*puffeth up, but charity builds up.*”³ Not that he
 “reproved the true science of God; for if so he had
 “condemned himself in the first place; but he saw
 “that there were some who, exalting themselves under
 “pretext of knowledge, knew not any longer how to
 “love. Yea, verily; better were it to know naught
 “at all, to be ignorant of the meaning of everything,
 “and yet to believe in God and to be possessed of
 “charity. Let us avoid vain puffing up which would
 “make us fall away from love, the life of the soul;
 “let Jesus Christ, the Son of God, crucified for us,
 “be our only science.”⁴

Rather than here bring forward the genius of the
 eminent controversialist of the second century, it is a
 pleasure to cite from his treatises such passages as

¹ Cont. Hæres. III. xxiv. 1, 2.

² De Imit. Christi, Lib. I. Cap.

³ 1 Cor. viii. 1.

⁴ Cont. Hæres. II. xxvi. 1.

give an insight into his great soul, and reveal traits of a sanctity so loving and so sweet. "When, at last, "the Spouse cometh," says he, speaking of those unfortunate men whom he would fain reclaim, "their "science will not keep their lamp lighted, and they "will find themselves excluded from the nuptial "chamber."¹

In numberless places in the midst of closely strung arguments, he who may be styled the grandson of the Beloved Disciple betrays his own heart. Whilst following, for instance, the track of Abraham, he shows the path that leads to the Spouse: his mouth can then no longer cease to re-utter the name that fills his thoughts. We cannot but recognise in these touching words of his, the Apostle who had quitted country and home to advance the kingdom of God in the land of the Gauls: "Abraham did well to "abandon his earthly relatives to follow the Word of "God, to exile himself together with the Word, so as "to live with Him. The Apostles did well too, in "order to follow the Word of God, to quit their bark "and their father. We, likewise, who have the same "faith as Abraham, we do well carrying our cross "as Isaac did the wood, to follow in his footsteps. "In Abraham, man learnt that it is possible to follow "the Word of God, and thus were his steps made "firm in this blessed way.² The Word, on His part, "nevertheless, disposed man for the divine mysteries, "by figures throwing light on the future.³ Moses "espoused an Ethiopian, who thus became a daughter "of Israel: and by these nuptials of Moses, those of "the Word were pointed out; for by this Ethiopian, "was signified the Church that hath come forth from "the gentiles;⁴ whilst awaiting the day wherein the "Word Himself will come to wash away, with His

¹ Cont. Hæres. II. xxvii. 2.

² *Ibid.* IV. v. 3, 4.

³ *Ibid.* xx. ii.

⁴ *Ibid.* 12.

“own hands, the defilements of the daughter of Sion,
 “at the Banquet of the Last Supper.¹ For fitting it
 “is, that the temple be pure in which the Bridegroom
 “and Bride are to taste of the delights of the Spirit
 “of God; and even as it beseemeth not the Bride to
 “come forward herself to take a Spouse, but she must
 “needs wait till she be sought out, so this flesh of
 “ours cannot of itself rise to the majesty of the
 “Throne Divine; but when the Spouse cometh, oh!
 “then He will raise her up, and she will not so much
 “possess Him, but will rather be possessed *by Him*.²
 “The Word made Flesh will assimilate her wholly
 “to Himself in all fulness, and will render her pre-
 “cious in the eyes of the Father, by reason of this
 “her conformity to His visible Word.³ Then will
 “the union with God in love be consummated.
 “Divine union is life and light; it imparts the en-
 “joyment of all the good things of God; it is eternal
 “of its very nature, just as these good things them-
 “selves likewise are. Wo to those who withdraw
 “themselves therefrom; their chastisement comes
 “less from God than from themselves, and from the
 “free choice whereby, turning from God, they have
 “lost all the good things of God.”⁴

The loss of faith being the most radical and the deepest of all causes of estrangement from God, it is not surprising to observe the horror which heresy inspired in those days, when union with God was the one treasure ambitioned by all conditions and ages of life. The name Irenæus signifies *peace*; and justifying this beautiful name, his condescending charity once led the Roman Pontiff himself to withhold the thunders he was on the point of hurling; the question at issue was one of no small importance,

¹ Cont. Hæres. xxii. 1.

² *Ibid.* V. ix. 4.

³ *Ibid.* xvi. 2.

⁴ *Ibid.* xxvii. 2.

—it was the celebration of Easter. Nevertheless Irenæus himself relates with regard to his Master Polycarp, how when being asked by the heretic Marcion if he knew him, he replied: "I know thee "to be the first-born of Satan."¹ He also gives us that fact concerning Saint John, who, when hearing that Cerinthus was in the same public edifice into which he had just entered, fled precipitately, for fear, as he said, that because of this enemy of Truth the walls of the building would crumble down upon them all: "so great," remarks the Bishop of Lyons, "was "the fear the apostles and their disciples had of communicating, even by word, with any one of those "who altered Truth."² He who was styled by the companions of Saints Pothinus and Blandina, in their prison, the "zelator of the Testament of Christ,"³ was on this point, as on all others, the worthy heir of John and Polycarp. Far from becoming hardened thereby, his heart, like that of his venerable masters, drew from this purity of mind that limitless tenderness of which he gave proof in regard to those erring ones whom he hoped to win back. What could be more touching than the letter written by Irenæus to one of these unhappy men whom the mirage of novel doctrines had inveigled into the gulf of error: "O "Florinus, this teaching is not *that* transmitted to "us by the ancients, the disciples of the Apostles. "I used to behold thee at the side of Polycarp; "though shining at court thou didst none the less "seek to be pleasing unto him. I was then but a "child, yet the things that happened at that time are "more vivid in my recollection than those of yesterday; for indeed childhood's memories form, as it "were, a part of the very soul; they grow with her.

¹ Cont. Hæres. III. iii. 4.

² *Ibid.*

³ Epist. Martyr. Lugdun. et Vienn. ad Eleuther. Pap.

"I could point the very spot where sat blessed
 "Polycarp the while he conversed with us; I could
 "describe exactly his bearing, his address, his man-
 "ner of life, his every feature, and the discourses he
 "made to the crowd. Thou needst must well re-
 "member how he used to tell us of his intercourse
 "with John and the rest of those that had seen the
 "Lord, and with what a faithful memory he repeated
 "their words; what he had learnt from them respect-
 "ing our Lord, his miracles, his doctrine, all these
 "things Polycarp transmitted unto us, as having
 "himself received them from the very men that had
 "beheld with their eyes the Word of Life; now all
 "of what he told us was conformable to the Scrip-
 "tures. What a grace from God were these conver-
 "sations of his! I used to listen so eagerly, noting
 "everything down, not on parchment, but on my
 "heart; and now, by the grace of God, I still live
 "on it all. Hence, I can attest before God, if the
 "blessed apostolic old man had heard discourses such
 "as thine, he would have uttered a piercing cry, and
 "would have stopped his ears, saying as was his
 "wont: *O God most good, to what sort of times*
 "*hast thou reserved us!* Then would he have got
 "up quickly, and would have fled from that spot of
 "blasphemy."¹

It is full time to give the liturgical narrative of the history of this great Bishop and Martyr.

Irenæus was born in pro-consular Asia, not far from the city of Smyrna. From his childhood he had entered the school

Irenæus, non longe ab urbe Smyrna in Asia pro-consulari natus, jam inde a puero sese Polycarpo, Jo-

¹ Epist. ad Florinum.

hannis Evangelistæ discipulo, eidemque episcopo Smyrnæorum, tradiderat in disciplinam. Hoc tam excellenti magistro, progressus in doctrina præceptisque christianæ religionis insignes fecit. Polycarpo in cœlum martyrii gloria sublato, etsi erat Irenæus in sacris litteris egregie versatus, quod tamen incredibili studio flagraret discendi quæ dogmata, depositi loco custodienda, cæteri accepissent quos Apostoli instituerant; horum quam potuit plures convenit, quæque ab iisdem audivit, memori mente tenuit, ea deinceps opportune adversus hæreses allaturus. Quas cum videret ingenti populi christiani damno latius in dies manare, diligenter copioseque refellere cogitarat.

In Gallias inde profectus, a Pothino episcopo presbyter est constitutus ecclesiæ Lugdunensis. Quod munus sic laborando in verbo et doctrina gessit, ut testibus sanctis martyribus qui, Marco Aurelio imperatore, strenue pro vera pietate certant, æmulatorem sese præstiterit testamenti Christi. Cum martyres ipsi clerusque Lugdunensis, de pace ecclesiarum Asiæ quam Montanistarum factio turbarat, solli-

of Polycarp, the disciple of St. John the Evangelist, and Bishop of Smyrna. Under so excellent a master, he made wonderful progress in the science of religion and in the practice of christian virtue. He was inflamed with an unspeakable desire to learn the doctrines which had been received as a deposit by all the disciples of the Apostles; wherefore, although already a master in Sacred Letters when Polycarp was taken to heaven by a glorious martyrdom, he undertook to visit as many as ever he could of these ancients, retentively holding in his memory whatsoever they spoke unto him. Thus was he afterwards able to oppose these their words with great advantage against the heresies. For indeed, daily more and more did heresy spread, to the great detriment of the Christian people, and therefore he thought to make a careful and ample refutation thereof.

Being come into Gaul, he was attached as Priest to the Church of Lyons, by Saint Pothinus, the Bishop. Labouring in the discharge of which office, both by word and doctrine he showed himself to be a true "zelator of the Testament of Christ," as the holy martyrs expressed it, who in the time of Marcus Aurelius, Emperor, were strenuously combating for the true religion. For these same Martyrs, together with the clergy of

Lyons, thought they could not put into better hands than his, the affair of the pacification of the Churches of Asia that had been troubled by the heresy of Montanus; for this cause, so dear to their heart, they chose therefore Irenæus amongst all others, as the most worthy, and sent him to Pope Eleutherius, to implore him to condemn by Apostolic sentence these new sectaries, and to put an end to the dissensions.

The Bishop Pothinus had died a martyr. Irenæus having succeeded him, so happy was his episcopacy, owing to his wisdom, prayer, and example, that soon, not only the city of Lyons, but even a great number of the inhabitants of other cities in Gaul, renounced the error of their superstitions and gave their names to be enlisted in the army of Christ. Meanwhile, a contest arose on the subject of the exact day on which Easter should be celebrated; the bishops of Asia were in disagreement with nearly all their colleagues; and the Roman Pontiff, Victor, had already cut them off from the communion of Saints, or was on the point of so doing, when Irenæus appeared before him, as a seeker of peace, and most respectfully admonishing him, induced him, after the example of the Pontiffs his predecessors, not to suffer so many Churches to be torn away from Catholic unity, on account only of a rite which

citi cum primis essent; Irenæum, cujus esse potissimum habendam rationem prædicabant, unum omnium maxime delegerunt, quem Romam ad Eleutherium pontificem mitterent rogatum, ut novis sectariis auctoritate Sedis Apostolicæ reprobat, discordiarum causa tolleretur.

Jam Pothinus episcopus martyr decesserat. Huic Irenæus cum successisset, tam feliciter munus obiit episcopatus, ut sapientia, oratione, exemploque suo, non modo brevi cives Lugdunenses omnes, sed multos etiam aliarum Galliæ urbium incolas, superstitionem atque errorem abjecisse, dedisseque christianæ militiæ nomina viderit. Interea cum de die celebrandi Paschatis orta esset contentio, ac Victor Romanus pontifex Asianos episcopos ab collegis reliquis fere omnibus dissidentes, aut prohibuisset communionem sanctorum, aut prohibere minatus esset, eum Irenæus sequester pacis decenter monuit, exemplisque usus pontificum superiorum, induxit ut ne tot ecclesias, ob ritum quem a majoribus accepisse se dicebant, avelli ab unitate catholica pateretur.

Multa scripsit, quæ Eusebius Cæsariensis et sanctus Hieronymus memorant, quorumque pars magna intercidit injuriæ temporum. Exstant ejus adversus hæreses libri quinque, anno circiter centesimo octogesimo perscripti, dum adhuc Eleutherius rem christianam publicam gereret. In tertio libro vir Dei, ab iis edoctus quos auditores constat fuisse Apostolorum, grave in primis atque præclarum de Romana ecclesia, deque illius episcoporum successione, divinæ traditionis fidei, perpetua, certissima custode, dixit. Atque ad hanc, ait, ecclesiam, propter potiore principalem, necesse est omnem convenire ecclesiam, hoc est, eos qui sunt undique fideles. Postremo, una cum aliis prope innumerabilibus, quos ipse ad veram fidem frugemque perduxerat, martyrio coronatus, migravit in cælum, anno salutis ducentesimo secundo: quo tempore Septimius Severus Augustus eos omnes qui constanter in colenda christiana religione perstare voluissent, in summum cruciatum dari atque interfici imperaverat.

they said they had received from their fathers.

He wrote many works which are mentioned by Eusebius of Cæsarea and Saint Jerome, a great part of which have perished through the ravages of time. There are extant, however, five books of his against heresies, written about the year one hundred and eighty, whilst Eleutherius was governing the Church. In the third Book, the man of God, instructed by those who, as it is certain, had been disciples of the Apostles, renders to the Roman Church and to the succession of her Bishops a testimony surpassing all others in weight and brilliancy; and he says that the Roman Church is the faithful, perpetual, and most assured guardian of divine tradition. Moreover he says that it is with this Church, that every other Church (namely the faithful who dwell in any other place whatsoever), must agree, because she hath a principality superior to all others. At length, he was crowned by martyrdom, together with an almost countless multitude whom he had himself brought over to the knowledge and practice of the true faith; he passed away unto heaven, in the year of salvation two hundred and two: at which time Septimus Severus Augustus had commanded that all those who persisted in the practice of the Christian religion should be condemned to most cruel torments and to death.

Oh ! what a crown is thine, most noble Pontiff ! Man must needs confess himself utterly unable to count the pearls with which it is adorned. For in the arena where thou didst win it, a whole people were thy fellow combatants ; and as each martyr, one by one, ascended to his throne in heaven, he proclaimed thy glory, for he owed his crown to thee. Before this, full five and twenty years, the blood of Blandina and her companions had been shed, and, thanks to thee, had produced a hundredfold. Thy toilsome care had brought that fruitful seed to germinate from out the empurpled soil that had received it, in the early days of Christianity, and now the once small colony of the Faithful, scattered in its midst, had become the very city itself. Formerly the amphitheatre was spacious enough for the effusion of the martyrs' blood ; but now the sacred stream must flow in torrents along the streets and squares : Oh ! glad day that made Lyons become Rome's rival and the holy city of the Gauls !

The sons of those that died with thee have ever remained faithful to Jesus Christ ; do thou, together with Mary whose position and dignity thou didst so admirably expound to their fathers,¹ and with the Precursor of the Man-God who so fully shares their love, protect them against every scourge whether of body or of soul. Spare France ; drive far from her, yea this second time, the invasion of a false philosophy, which is attempting now-a-days to revive the aberrations of Gnosticism. Cause truth once more to shine upon the eyes of so many whom heresy, under these multiform disguises, holds in separation from the one Fold. O Irenæus, maintain Christians in that *peace* which alone deserves the name : keep

¹ Cont. Hæres. V. xix.

ever pure the minds and hearts of those whom error, as yet, has not sullied. Prepare us now to celebrate befittingly the two glorious Apostles Peter and Paul, and the powerful principality of the *Mother of all the Churches !*

JUNE 29.

SAINT PETER AND SAINT PAUL,

APOSTLES.

Simon, son of John, lovest thou me? Behold the hour when the answer which the Son of Man, exacted of the Fisher of Galilee, re-echoes from the seven hills and fills the whole earth. Peter no longer dreads the triple interrogation of his Lord. Since that fatal night wherein before the first cock-crow, the Prince of the Apostles had betimes denied his Master, tears have not ceased to furrow the cheeks of this same Vicar of the Man-God; lo! the day when, at last, his tears shall be dried! From that gibbet whereunto, at his own request, the humble disciple has been nailed head downwards, his bounding heart repeats, now at last without fear, the protestation which ever since the scene enacted on the brink of Lake Tiberias, has been silently wearing his life away: *Yea, Lord; Thou knowest that I love Thee!*¹

Sacred Day, on which the oblation of the first of Pontiffs assures to the West the rights of Supreme Priesthood! Day of triumph, in which the effusion of a generous life-blood wins for God the conquest of the Roman soil; in which upon the cross of his representative, the Divine Spouse concludes his eternal alliance with the Queen of nations.

¹ St. John, xxi.

This tribute of death was all unknown to Levi; this dower of blood was never exacted of Aaron by Jehovah: for who is it that would die for a slave?—the Synagogue was no Bride!¹ Love is the sign which distinguishes this age of the new dispensation from the law of servitude. Powerless, sunk in cringing fear, the Jewish priest could but sprinkle with the blood of victims substituted for himself, the horns of the figurative altar. At once both Priest and Victim, Jesus expects more of those whom he calls to a participation of the sacred prerogative which makes him pontiff, and that *for ever according to the order of Melchisedech.*² *I will not now call you servants: for the servant knoweth not what his lord doth,* thus saith he to these men whom he has just raised above angels, at the last Supper; *but I have called you friends, because all things whatsoever I have heard of my Father, I have made known to you.*³ *As the Father hath loved me, I also have loved you. Abide in my love.*⁴

Now, in the case of a Priest admitted thus into partnership with the Eternal Pontiff, love is not complete, save when it extends itself to the whole of mankind ransomed by the great Sacrifice. And, mark it well: this entails upon him, more than the obligation common to all Christians, of loving one another as fellow members of one Head; for, by his Priesthood, he forms part of that Head, and by this very title, charity should assume, in him, something in depth and character of the love which this divine Head bears towards his members. But more than this: what, if to the power he possesses of immolating Christ, to the duty incumbent on him of the joint offering of himself likewise, in the secret of the

¹ Gal. iv. 22-31.² Ps. cix. 4.³ St. John, xv. 15.⁴ *Ibid.* 9.

Mysteries,—the plenitude of the Pontificate be added, imposing the public mission of giving to the Church that support she needs, that fecundity which the heavenly Spouse exacts of her? Oh! then it is, that (according to the doctrine expressed from the earliest ages by the Popes, the Councils, and the Fathers), the Holy Ghost adapts him to his sublime rôle by fully identifying his love with that of the Spouse, whose obligations he fulfils, whose rights he exercises. But then, likewise, according to the same teaching of universal tradition, there stands before him the precept of the Apostle; yea, from throne to throne of all the Bishops, whether of East or West, the Angels of the Churches pass on the word: *Husbands, love your wives, as Christ also loved the Church, and delivered himself up for her, that he might sanctify her.*¹

Such is the divine reality of these mysterious nuptials, that every age of sacred history has blasted with the name of adultery the irregular abandoning of the Church first espoused. So much is there exacted by such a sublime union, that none may be called thereunto who is not already abiding steadfast on the lofty summit of perfection; for a Bishop must ever hold himself ready to justify in his own person that supreme degree of charity of which Our Lord saith: *Greater love than this no man hath, that he lay down his life for his friends.*² Nor does the difference between the hireling and the true Shepherd end there;³ this readiness of the Pontiff to defend unto death the Church confided to him, to wash away even in his own blood every stain that disfigures the beauty of this Bride,⁴ is itself the guarantee of that contract whereby he is wedded to

¹ Eph. v. 25, 26.² St. John, xv. 13.³ *Ibid.* x. 11-18.⁴ Eph. v. 27.

this chosen one of the Son of God, and it is the just price of those purest of joys reserved unto him: *These things have I spoken to you*, saith Our Lord when instituting the Testament of the New Alliance, *that My joy may be in you, and your joy may be filled.*¹

If such should be the privileges and obligations of the bishop of each Church, how much more so in the case of the universal Pastor! When regenerated man was confided to Simon, son of John, by the Incarnate God, His chief care was, in the first place, to make sure that he would indeed be the *Vicar of His love*,² that, having received more than the rest, he would *love more than all of them*,³ that being the inheritor of the love of Jesus for His own who were in the world, he would love, as He had done, *even to the end*.⁴ For this very reason, the establishing of Peter upon the summit of the hierarchy coincides in the Gospel narrative with the announcement of his martyrdom;⁵ Pontiff-king, he must needs *follow* even unto the cross, his Supreme Hierarch.⁶

The Feasts of his two *Chairs*, that of Antioch and that of Rome, have recalled to our minds the Sovereignty whereby he presides over the government of the whole world, and the Infallibility of the doctrine which he distributes as food to the whole flock; but these two feasts, and the *Primacy* to which they bear witness on the sacred cycle, call for that completion and further sanction afforded by the teachings included in to-day's festival. Just as the power received by the Man-God from his Father⁷ and the full communication made by him of this same power to the visible Head of his Church, had but for end the *consummation of glory*, the one object of the

¹ St. John, xv. 11.

² Ambr. In Luc. x.

³ St. Luke, vii. 47; St. John, xxi. 15.

⁴ St. John, xiii. 1.

⁵ *Ibid.* xxi. 18.

⁶ *Ibid.* 19-22.

⁷ St. Matth. xxviii. 18.

Thrice-Holy God in the whole of his work;¹ so likewise, all jurisdiction, all teaching, all ministry here below, says Saint Paul, has for end the *consummation of the Saints*,² which is but one with the consummation of this sovereign glory; now, the sanctity of the creature, and the glory of God, Creator and Saviour, taken together, find their full expression only in the Sacrifice which embraces both Shepherd and flock in one same holocaust.

It was for this final end of all pontificate, of all hierarchy, that Peter, from the day of Jesus's Ascension, traversed the earth. At Joppa, when he was but opening the career of his apostolic labours, a mysterious hunger seized him: *Arise, Peter; kill and eat*, said the Spirit; and at that same hour, in symbolic vision were presented before his gaze all the animals of earth and all the birds of heaven.³ This was the gentile world which he must join to the remnant of Israel, on the divine banquet-board. Vicar of the Word, he must share His vast hunger; his preaching, like a two-edged sword, will strike down whole nations before him; his charity, like a devouring fire, will assimilate to itself the peoples; realising his title of Head, the day will come when as true Head of the world, he will have formed (from all mankind, become now a prey to his avidity) the Body of Christ in his own person. Then like a new Isaac, or rather, a very Christ, he will behold rising before him the mountain *where the Lord seeth*, awaiting the oblation.⁴

Let us also "look and see;" for this future has become the present, and even as on the great Friday, so now, we already know how the drama is to end. A final scene all bliss, all triumph: for herein deicide

¹ St. John, xvii. 4.² Eph. iv. 12.³ Acts, x. 9-16.⁴ Gen. xxii. 14.

mingles not its wailing note to that of earth's homage, and the perfume of sacrifice which earth is exhaling, does but fill the heavens with sweet gladness. Divinised by virtue of the adorable Victim of Calvary, it might indeed be said, this day, that earth is able now to stand alone. Simple son of Adam as he is by nature, and yet nevertheless true Sovereign Pontiff, Peter advances bearing the world : his own sacrifice is about to complete that of the Man-God, with whose dignity he is invested ;¹ inseparable as she is from her visible Head, the Church likewise invests him with her own glory.² Far from her now the horrors of that mid-day darkness, which shrouded her tears when, for the first time, the cross was up-reared. She is all song ; and her inspired lyric celebrates "the beauteous Light Eternal that floods with sacred fires this day which openeth out unto the "guilty a free path to heaven."³ What more could she say of the Sacrifice of Jesus Himself ? But this is because by the power of this other cross which is rising up, Babylon becomes to-day the Holy City. The while Sion sits accursed for having once crucified her Saviour, vain is it, on the contrary, for Rome to reject the Man-God, to pour out the blood of his Martyrs like water in her streets. No crime of Rome's is able to prevail against the great fact fixed for ever at this hour : the cross of Peter has transferred to her all the rights of the cross of Jesus ; leaving to the Jews the curse, she now becomes the true Jerusalem.

Such being then the meaning of this day, it is not surprising that Eternal Wisdom should have willed to enhance it still further, by joining the sacrifice of Paul to that of Peter. More than any other, Paul

¹ Coloss. i. 24.

² 1 Cor. xi. 7.

³ Hymn of Vespers.

advanced by his preachings the *building up of the body of Christ*.¹ If on this day, holy Church has attained such full development as to be able to offer herself, in the person of her visible Head, as a sweet smelling sacrifice, who better than Paul may deservedly perfect the oblation, furnishing from his own veins the sacred libation?² The Bride having attained fulness of age,³ his own work is likewise ended.⁴ Inseparable from Peter in his labours by faith and love, he will accompany him also in death;⁵ both quit this earth, leaving her to the gladness of the divine nuptials sealed in their blood, whilst they ascend together to that eternal abode wherein that union is consummated.⁶

FIRST VESPERS.

After the great solemnities of the movable cycle, and the Feast of St. John the Baptist, none is more ancient, nor more universal in the Church, than that of the two Princes of the Apostles. From the beginning, Rome celebrated their triumph on the very day itself which saw them go up from earth to heaven, June 29th. Her practice prevailed, at a very early date, over the custom of several other countries, which put the Apostles' feast towards the close of December. It was, no doubt, a fair thought which inspired the placing of these Fathers of the Christian people in the *cortège* of Emmanuel at his entry into this world. But, as we have already seen, to-day's teachings have intrinsically an important preponderance in the economy of Christian dogma; they are the completion of the whole Work of the Son of God;

¹ Eph. iv. 12.

² Coloss. i. 24.; 2 Cor. xii. 15.

³ Eph. iv. 13.

⁴ 2 Cor. xi. 2.

⁵ Ant. Oct. Apost. ad Bened.

⁶ 2 Cor. v.

the cross of Peter fixes the Church in her stability, and marks out for the Divine Spirit the immutable centre of his operations. Rome, therefore, was well inspired when, leaving to the Beloved Disciple the honour of presiding over his brethren at the Crib of the Infant God, she maintained the solemn memory of the Princes of the Apostles upon the day chosen by God himself to consummate their labours and to crown, at once, both their life and the whole cycle of mysteries.

Fully to-day, do the *heavens declare the glory of God*, as David expresses it, to-day do they show us the *course of the Spouse* completed on the eternal hills.¹ *Day unto day uttereth speech, and night unto night revealeth the deep secret.*² From north and south of the new Sion, from either side of her stream, Peter and Paul waft one to other, as a farewell song, as a sacred Epithalamium, *the good Word*;³ sublime that echo, sonorous its power, vocal still throughout the whole earth,⁴ and yet to resound as long as the world lasts. These two torches of salvation blend their flames above the palaces of ancient Rome; the passing darkness of their death, that *night* of which the Psalmist sings, now concentrates *light*, for ever, in the midst of the queen city. Beside the throne of the Bridegroom fixed for ever and ever on yonder seven hills,⁵ the Gentile world, now become the Bride, is resplendent in glory,⁶ all fair in that peerless purity which she derives from their blood united as it is to that of the Son of God.

But seemly is it, not to forget, on so great a day, those other messengers sent forth by the divine householder, and who watered earth's highways with their sweat and with their blood, the while they

¹ Ps. xviii. 2-6.

² *Ibid.* 3.

³ Ps. xliv. 2.

⁴ *Ibid.* xviii. 4, 5.

⁵ Ps. xliv. 7-10.

⁶ Eph. v. 27.

hastened the triumph and the gathering in of the guests invited to the Marriage feast.¹ To them is it due, if now the law of grace is definitively promulgated throughout all nations, and if in every language and upon every shore the good tidings have been sounded.² Thus the festival of St. Peter, completed by the more special memory of St. Paul his comrade in death, has been from earliest times regarded as the festival likewise of the whole Apostolic college. In those primitive times it seemed impossible to dream of separating from their glorious leader any of those whom Our Lord had so intimately joined together in the responsibility of one common work. But in course of time, however, particular solemnities were successively consecrated to each one of the Apostles, and so the feast of June 29th was more exclusively attributed to the two Princes whose martyrdom rendered this day illustrious. More than this; as we shall presently see, the Roman Church, thinking it impossible fittingly to honour both of these on the same day, deferred till the morrow her more explicit praises of the Doctor of the Gentiles. She thus became more free to concentrate the demonstrations of her devoted enthusiasm upon him whom even the Greek Church herself styles, in every form, the *corypheus* of the blessed choir of Apostles.³ These remarks seem needed for the clear understanding of the Office which is about to follow.

The Antiphons and Capitulum of First Vespers take us back to the opening days of the apostolic ministry. They place us in the midst of those which immediately follow the Descent of the Holy Ghost. Peter and John go up together to the temple of Jerusalem. Calvary's sacrifice has put an end to its

¹ St. Matth. xxii. 8-10.

² Ps. xviii. 4, 5.

³ Patres, Concil. et Liturg.
passim.

figurative oblations; but it, nevertheless, still continues to be a place of prayer, pleasing to heaven, on account of its grand memories. At the door of the sacred edifice, a man, lame from his birth, begs an alms of the Apostles. Peter, lacking both silver and gold, exerts in his favour the power of healing which he possesses in the name of Jesus Christ of Nazareth. The Synagogue yields no more to the miracles of the disciple than she did to those of the Master; she will not be converted; and presently a new Herod, wishing to please the Jews, finds no better means of doing so than the putting to death of James the brother of John, and the imprisoning of Peter. But the angel of the Lord comes down into the prison where he is sleeping, on the eve of the day fixed for his death; the angel bids him arise, put on his garments, and follow him. The Apostle, set free, proclaims the reality of that which at first he thought but a dream. He departs from Jerusalem, now hopelessly the accursed city; and on all sides of the gentile world into whose midst he has entered, is verified the prophecy: *Tu es Petrus: Thou art Peter, and upon this Rock I will build my Church.*¹

ANT. Petrus et Johannes
ascendebant in templum ad
horam orationis nonam.

ANT. Peter and John went
up to the temple at the ninth
hour of prayer.

Ps. Dixit Dominus, page 52.

ANT. Argentum et aurum
non est mihi: quod autem
habeo, hoc tibi do.

ANT. Silver and gold I have
none; but what I have, I give
unto thee.

Ps. Confitebor tibi Domine, page 53.

¹ St. Matth. xvi. 18.

ANT. The Angel said to Peter: Cast thy garment about thee, and follow me.

ANT. Dixit angelus ad Petrum: Circumda tibi vestimentum tuum et sequere me.

Ps. Beatus vir, page 54.

ANT. The Lord hath sent his Angel, and hath delivered me out of the hand of Herod. Alleluia.

ANT. Misit Dominus angelum suum, et liberavit me de manu Herodis. Alleluia.

Ps. Laudate pueri, page 55.

ANT. Thou art Peter, and upon this rock I will build my Church.

ANT. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam.

Ps. Laudate Dominum omnes gentes, page 296.

CAPITULUM. (*Acts, xii.*)

Herod the king stretched out his hand to afflict some of the church; and he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded to take up Peter also.

Misit Herodes rex manus, ut affligeret quosdam de Ecclesia. Occidit autem Jacobum fratrem Joannis gladio. Videns autem quia placeret Judæis, apposuit ut apprehenderet et Petrum.

Although touched up in the 17th century, according to the taste of that age, the Hymn which here follows magnificently expresses the glories of this day. This song of triumph was composed by Elpis, a Sicilian lady, aunt of St. Placid, Martyr, and wife of the Senator Boetius, the most illustrious representative of the *gens* Anicia, had not that family given to the Church at the same period the great Saint Benedict. The third Strophe, which in majestic strain hails the Queen-City, is taken (with a few modifications) from another poem attributed to St. Paulinus of Aquilæia, and was added to the work of Elpis by the immortal Pontiff St. Pius V.

HYMN.*

Decora lux æternitatis,
auream
Diem beatissimam irrigavit igni-
bus,
Apostolorum quæ coronat
principes,
Reisque in astra liberam
pandit viam.

Mundi magister atque cœ-
li janitor,
Romæ parentes, arbitrique
gentium,
Per ensis ille, hic per crucis
victor necem,
Vitæ senatum laureati pos-
sident.

O Roma felix, quæ duo-
rum principum
Es consecrata glorioso san-
guine,

Lo! beautiful Light Eternal
floods, with sacred fires, this
golden day which crowns the
Princes of Apostles and opens
out unto the guilty a free path
to Heaven.

The *Teacher* of the whole
earth, as well as the *Door-
keeper* of Heaven, both of them
Fathers of Rome, and Judges
of nations, each a victor of
death, the one by the sword,
the other by the cross,—laurel-
crowned, both take their seats
in the Senate of Eternal Life.

O happy Rome, by noble
gore of Princes twain art thou
now consecrated; empurpled
by the blood of such as these,

* In the Monastic Breviary the ancient version is retained as follows. It is preceded by—

Ry. brev.—Constituere eos prin-
cipes * Super omnem terram.
Constituere.

Ÿ. Memores erunt nominis
tui Domine. * Super. Gloria
Patri, &c. Constituere.

Aurea luce et decore roseo
Lux lucis omne perfudisti sæcu-
lum

Decorans cœlos in clypeo martyrio
Hac sacra die, quæ dat reis ve-
niam.

Janitor cœli, Doctor orbis pari-
ter,

Judices sæcli, vera mundi lu-
mina :

Per crucem alter, alter ense
triumphans,

Vitæ senatum laureati possident.

O felix Roma, quæ tantorum
Principum

Es purpurata pretioso sanguine!
Non laude tua, sed ipsorum
meritis

Excellis omnem mundi pulchri-
tudinem.

Sit Trinitatis æterna gloria,
Honor, potestas, atque jubilatio,
In unitate, cui manet imperium
Ex tunc et modo per æterna sæ-
cula.

Amen.

thou alone in beauty dost surpass all the rest of earth.

To the Trinity in Unity that governeth all things through ages of ages, may there be eternal glory, honour, power, and jubilation.

Amen.

Ÿ. Their sound hath gone forth into all the earth.

R. And their words unto the ends of the world.

Horum cruore purpurata
cæteras
Excellis orbis una pulchritudines.

Sit Trinitati sempiterna
gloria,
Honor, potestas atque jubilationo,
In unitate quæ gubernat omnia,
Per universa sæculorum sæcula.

Amen.

Ÿ. In omnem terram exivit sonus eorum.

R. Et in fines orbis terræ verba eorum.

ANTIPHON OF THE MAGNIFICAT.

Thou art the Shepherd of the sheep, O Prince of the Apostles, to thee were delivered the keys of the kingdom of heaven.

Tu es pastor ovium, princeps Apostolorum : tibi traditæ sunt claves regni cælorum.

THE CANTICLE (*Magnificat*), page 60.

PRAYER.

O God, who hast consecrated this day by the martyrdom of thine Apostles Peter and Paul ; grant to thy Church that she may in all things follow their instruction by whom she received the Faith. Through our Lord, &c.

Deus, qui hodiernam diem Apostolorum tuorum Petri et Pauli martyrio consecrasti : da Ecclesiæ tuæ, eorum in omnibus sequipræceptum, per quos religionis sumpsit exordium. Per Dominum.

The feast of every Apostle, during the year, was formerly a day of obligation. The Holy See in many instances having removed this precept, wished to compensate for it by ordering a commemoration

to be made of all the holy Apostles, in the Mass and Office of the festival of Saints Peter and Paul. This may be considered, in some sense, a return to the ancient custom which treated the feast of the head of the Apostolic College as that of all the Apostles. As it is not used in England, we omit it.

The sun is bending towards the horizon. The Church is about to resume her chants, and to begin the sacred Vigil which will be continued until morning with all the pomp and continuity of the greatest solemnities. In heart, at least, let us keep watch with her. This night is the last during which the visible Head given to her by the Spouse, is fulfilling his ministry of prayer and suffering in Nero's dungeons; so much the less, therefore, will she leave him, and so much the more eager is she to spend herself in extolling his greatness. When once again the day-star shall appear in the east, gilding with his rays those seven hills whereon the Queen of nations is seated, the hour of sacrifice will have sounded for the Vicar of the Man-God. Let us, then, prepare to form a part of his cortège, by representing to ourselves in thought the historic details of this glorious drama, and the facts which led to it.

Since the terrible persecution of the year 64, Rome had become for Peter a sojourn fraught with peril, and he remembered how his Master had said to him, when appointing him Shepherd of both lambs and sheep: *Follow thou me.*¹ The Apostle, therefore, awaited the day when he must mingle his blood with that of so many thousands of Christians, whom he had initiated into the faith, and whose Father he truly was. But before quitting earth, Peter must triumph over

¹ St. John, xxi.

Simon the Magician, his base antagonist. This heresiarch did not content himself with seducing souls by his perverse doctrines; he sought even to mimic Peter in the prodigies operated by him. So he proclaimed that on a certain day, he would fly in the air. The report of this novelty quickly spread through Rome, and the people were full of the prospect of such a marvellous sight. If we are to believe Dion Chrysostom, Nero seems even to have entertained at his court this wondrous personage, who pledged himself to soar aloft in mid-air. More than that, the emperor would even with his own presence honour this rare sight.¹ The imperial lodge was reared upon the *Via Sacra*, where the scene was to be enacted. But cruel for the impostor did this deception prove. "Scarce had this Icarus begun to "poise his flight," says Suetonius, "than he fell close "to Nero's lodge which was bathed in his blood." The gravest writers of Christian antiquity are unanimous in attributing to the prayer of Peter this humiliation inflicted on the Samaritan juggler in the very midst of Rome, where he had dared to set himself up as the rival of Christ's Vicar.

The disgrace, as well as the blood of the heresiarch, had fallen on the emperor himself. Curiosity and ill-will but needed, therefore, to be combined, in order to attract personally upon Peter an attention that might prove disastrous. Moreover, be it remembered, there was yet another danger, and to this Saint Paul alludes, namely, the *peril of false brethren*. To understand this term and justly to appreciate the situation, we must bear in mind how inevitable are the clashings of certain characters in a society so numerous as was already that of the Christians in Rome; and how discontent is necessarily caused to vulgar minds when

¹ Orat. xxi.

² In Neron. xxii.

existing circumstances sometimes demand higher interests to be exclusively consulted, in the always difficult question of choosing persons to offices of trust, or to special confidence. These things well borne in mind, it will be easy to account for what Saint Clement, an eye-witness of the Apostle's martyrdom, attests in a letter to the Corinthians, viz., that "rivalries and jealousies" had a large share in the tragic end brought about, through the suspicions at last conceived by the authorities against "this Jew."

The filial devotedness of the Christians of Rome took alarm, and they implored Saint Peter to elude the danger for a while, by instant flight. "Although he would have much preferred to suffer," says Saint Ambrose,¹ Peter set out along the Appian Way. Just as he reached the Capuan gate, Christ suddenly presented himself, seemingly about to enter the city. "Lord, whither goest thou?" cried out the Apostle. "To Rome," Christ replied, "to be there crucified again." The disciple understood his Master; he at once retraced his steps, having now no thought but to await his hour of martyrdom. This Gospel-like scene expresses the sequel of our Lord's designs upon the venerable old man. With a view to founding the Christian Church in unity, He had extended to his disciple his own prophetic name of the "Rock," or "Stone," *Petrus*; now, even unto the Cross itself, was He about to make him His participator. Rome having replaced Jerusalem must likewise have her Calvary.

In his flight, Peter dropped from his leg a bandlet which a disciple picked up, with much respect. A monument was afterwards raised on the spot where this incident occurred: it is now the Church of Saints Nereus and Achilles, anciently called *Titulus fasciolæ*,

¹ Contra Auxent.

the *Title of the bandlet*. According to the designs of Providence the humble *fasciola* was to recall the memory of that momentous meeting at the gates of Rome, where Christ in person stood face to face with His Apostle, the visible Head of His Church, and announced that the hour of his sacrifice on the cross was at hand.

From that moment Peter set everything in order with a view to his approaching end. It was at this time he wrote his Second Epistle, which is, as it were, his last testament and loving farewell to the Church. Therein he declares that the close of his life is near, and compares his body to a temporary shelter, a tent which one takes down to journey further on. *The laying away of this my tabernacle is at hand, according as our Lord Jesus Christ also hath signified to me.*¹ These his words are evidently an allusion to the apparition on the Appian Way. But, before quitting this world, Peter must provide for the transmission of his pastoral charge and for the needs of Holy Church, now about to be widowed of her visible Head. To this he refers in these words: *And I will do my endeavour, that after my decease, you may also often have whereby you may keep a memory of these things.*²

Into whose hands are those keys to pass, which he received from Christ, as a sign of his dominion over the whole flock? Linus had been for more than ten years the auxiliary of the holy Apostle in the midst of the Christians of Rome; the still further increase of the Faithful induced Peter to give Linus a colleague in the person of Cletus; yet on neither of these two did the choice of Peter fall at this solemn moment in which he was about to fulfil the promise contained in his farewell letter, to provide for the

¹ 2 St. Pet. i. 14.

² *Ibid.* 15.

continuance of his ministry. Clement, whose nobility of birth recommended him to the consideration of the Romans, whilst, at the same time, his zeal and learning merited the esteem of the Faithful, was the one on whom the Prince of the Apostles fixed his choice. During these last days still remaining to him, Peter imposed hands on Clement, and having invested him with the Episcopal character, enthroned him in his own Chair, declaring his intention to have him for his successor. These facts, related in the *Liber Pontificalis*, are confirmed by the testimony of Tertullian and Saint Epiphanius.

Thus the quality of Bishop of Rome entailed that of Universal Pastor; and Peter must needs leave the heritage of the divine keys to him who should next occupy the See which he held at the moment of death. So had Christ ordained; and a heavenly inspiration had led Peter to choose Rome for his last station, Rome prepared long beforehand, by Providence, unto universal empire. Hence, at the moment when the supremacy of Peter passed to one of his disciples, no astonishment was manifested in the Church. It was well known that the Primacy was and must necessarily be a local heritage, and none ignored the fact that Rome herself was that spot made choice of by Peter long years before. Nor after Peter's death, did it ever occur to the mind of any of the Christians to seek the centre of holy Church either at Jerusalem, or at Alexandria, or at Antioch, or elsewhere.

The Christians in Rome made great account of the paternal devotedness he had lavished on their city. Hence their alarms, to which the Apostle once consented to yield. Saint Peter's Epistles, so redolent of affection, bear witness to the tenderness of soul with which he was gifted to a very high degree. He is ever the Shepherd all devotedness to his sheep, fearing, above all else, anything savouring of a domineering

tone; he is ever the Vicar effacing himself, so that nothing may transpire save the dignity and rights of Him whom he represents. This exquisite modesty is further increased in Peter, by the remembrance which haunts his whole life (as ancient writers say), of the sin he had committed and which he continues to deplore up to these closing days of extreme old age. Faithful ever to that transcending love of which his Divine Master had required him to make a triple affirmation, before confiding to him the care of His flock, he endured unflinchingly the immense labours of his office of *Fisher of men*. One circumstance of his life, which relates to this its closing period, reveals most touchingly the devotedness wherewith he clung to Him who had vouchsafed both to call him to follow Him, and to pardon his fragility. Clement of Alexandria has preserved this detail, as follows.¹

Before being called to the apostolate, Peter had lived in the conjugal state: from that time forth his wife became but a sister in his regard; she nevertheless continued in his company, following him about from place to place, in his various journeys, in order to render him service.² She was in Rome whilst Nero's persecution was raging, and the honour of martyrdom thus sought her out. Peter watched her as she stepped forth on her way to triumph, and at that moment his solicitude broke out in this one exclamation: "Oh! bethink thee of the Lord." These two Galileans had seen the Lord, had received Him into their house, had made Him their guest at table. Since then, the Divine Pastor had suffered on the cross, had risen again, had ascended into heaven, leaving the care of his Flock to the Fisherman of Lake Gennesareth. What else then would Peter have his wife

¹ Stromat. vii.

² 1 Cor. ix.

do at this moment, save to recall such sweet memories, and to dart forwards unto Him whom she had known here below in His Human Features, and who was now about to crown her hidden life with immortal glory !

The moment for entering into this same glory came at last for Peter himself. *When thou shalt be old, mysteriously had his Master said to him, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not.*¹ So, Peter was to attain an advanced age ; like his Master, he must stretch forth his arms upon a cross ; he must know captivity and the weight of chains with which a foreigner's hand will load him ; he must be subjected, in its violent form, to death from which nature recoils, and drink the chalice from which even his Divine Master himself prayed to be spared. But like his Master also, he will arise strong in the divine aid, and will press forwards to the cross. Lo ! this oracle is about to be accomplished to the letter.

On the day fixed by God's decree, pagan power gave orders for the Apostle's arrest. Details are wanting as to the judicial procedure which followed, but the constant tradition of the Roman Church is that he was incarcerated in the Mamertine Prison. By this name is known the dungeon constructed at the foot of the Capitoline hill, by Ancus Martius, and afterwards completed by Servius Tullus, whence it is also called *Carcer Tullianus*. Two outer staircases, called the *steps of sighs*, led to this frightful den. An upper dungeon gave immediate entrance to that which was to receive the prisoner and never to deliver him up alive, unless he were destined to a public execution. To be put into this horrible place, he had to be let down by cords, through an opening

¹ St. John, xxi.

above, and by the same was he finally drawn up again, whether dead or alive. The vaulting of this lower dungeon was high and its darkness was utter and horrible, so that it was an easy task to guard a captive detained therein, specially if he were laden with chains.

On the twenty-ninth of June, in the year sixty-seven, Peter was at length drawn up to be led to death. According to Roman law, he must first be subjected to the scourge, the usual prelude to capital punishment. An escort of soldiers conducted the Apostle to his place of martyrdom, outside the city walls, as the laws required. Peter was marched to execution, followed by a large number of the Faithful, drawn by affection along his path, and for his sake defying every peril.

Beyond the Tiber, facing the *Campus Martius*, there stretches a vast plain, which is reached by the bridge named the *Triumphal*, whereby the city is put in communication with the *Via Triumphalis* and the *Via Cornelia*, both of which roads lead to the North. On its further side from the river, the plain is bounded on the left by the Janiculum, and beyond that, in the background, by the Vatican hills whose chain continues along to the right in the form of an amphitheatre. Along the bank of the Tiber the land is occupied by immense gardens, which three years previously had been made by Nero the scene of the principal immolation of the Christians, just at this same season also. To the west of the Vatican Plain and beyond Nero's gardens was a circus of vast extent, usually called by his name, although in reality it owes its origin to Caligula, who placed in its centre an obelisk which he had transported from Egypt. Outside the Circus, towards its furthest end, rose a temple to Apollo, the protector of the public games. At the other end, the declivity of the Vatican hills

begins, and about the middle, facing the Obelisk, was planted a turpentine tree well known to the people. The spot fixed upon for Peter's execution was close to this said turpentine tree. There, likewise, was his tomb already dug. No other spot in all Rome could be more suitable for so august a purpose. From remotest ages, something mysterious had hovered over the Vatican. An old oak, said by the most ancient traditions to be anterior to the foundation of Rome, was there held in great reverence. There was much talk of oracles heard in this place. Moreover, where could a more choice resting-place be found for this old man who had just conquered Rome, than a mound beneath this venerated soil, opening upon the "Triumphal Way" and the "Cornelian Way," thus uniting the memories of victorious Rome and the name of the Cornelii, which had now become inseparable from that of Peter?

There is something supremely grand in the taking possession of these places by the Vicar of the Man-God. The Apostle, having reached the spot and come up to the instrument of death, implored of his executioners to set him thereon, not in the usual way, but head downwards, in order, said he, that the servant be not seen in the same position once taken by the Master. His request was granted; and Christian tradition, in all ages, renders testimony to this fact which adds further evidence to the deep humility of so great an Apostle. Peter, with outstretched arms, prayed for the city, prayed for the whole world, the while his blood flowed down upon that Roman soil the conquest of which he had just achieved. At this moment Rome became for ever the new Jerusalem. When the Apostle had gone through the whole round of his sufferings, he expired; but he was to live again in each one of his Successors, unto the end of time.

TIERCE.

The Hymn and the three Psalms of which this office is composed will be found above, *page 37*.

ANT. Silver and gold I have
none ; but what I have I give
unto thee.

ANT. Argentum et au-
rum non est mihi : quod
autem habeo, hoc tibi do.

The Capitulum is the same as that at First Vespers, *page 401*.

R. *breve*. Into all the earth,
* their sound hath gone forth.
Into all.

V. And their words unto
the ends of the world. * Their
sound. Glory be to the Fa-
ther. Into all.

R. *Br*. In omnem terram :
* Exivit sonus eorum. In
omnem.

V. Et in fines orbis ter-
ræ verba eorum. * Exivit.
Gloria Patri. In omnem.

V. Thou shalt make them
princes over all the earth.

R. They shall be mindful
of thy name, O Lord.

V. Constitues eos princi-
pes super omnem terram.

R. Memores erunt nomi-
nis tui, Domine.

The Prayer is the same as the Collect of the Mass,
page 418.

MASS.

“The crowd is pressing more than usual, clad in
“festal garb; tell me, my friend, what means this
“concourse: all Rome is swaying to and fro, mad as
“it were with joy?—Because this day recalls a
“memory of a triumph the most gorgeous: Peter
“and Paul, both of them Victors in death sublime,
“have ennobled this day with their blood. Tiber,
“henceforth sacred, since he flows betwixt their
“tombs set on either bank, was witness of the cross
“and of the sword. Double trophy, double riches,
“claiming homage of the Queen-City; double solem-

"nity on one day! Wherefore, behold the people
 "of Romulus in two streams crossing one another,
 "athwart the city! Let us haste our speed that we
 "may be able to share in the two feasts; let us lose
 "not one of these sacred hymns. First, let us pursue
 "the way which leads to the Adrian bridge; yonder
 "gilded roofs mark the spot where Peter reposes.
 "There, at early dawn, the Pontiff offers his first
 "vows. Hastening on and reaching the left bank,
 "he comes presently to Paul's tomb, there to offer
 "once again the holy sacrifice. So remember, thus
 "is honoured this twice sacred day."¹

It is Prudentius, the great Christian Poet of the Fourth Century, who has just come forward, in the above words, as witness of the enthusiasm wherewith the solemnity of the Apostles was celebrated in Rome at his time. Theodoret² and St. Asterius of Amasea³ tell us that the piety of the Faithful on this feast was not less demonstrated in such distant Churches as those of Syria and Asia. In the codes which bear their name, Theodosius and Justinian lay down or repeat the prohibition of toil or trade, of law-suits or profane shows, on the day of the Martyrdom of the Apostles, the "Masters of Christendom."⁴ In this respect even schism and heresy have not been suffered in the East to prevail over gratitude and love. Nearer home too, yea, in the very midst of the ruin brought about by the pretended reform in this protestant England of ours, its "Book of Common Prayer" still marks this feast of June 29th, and a fast, too, on its Vigil. Nevertheless, by a strange phenomenon, little in keeping with the tendencies of the "Establishment," Saint Paul is discarded on this

¹ Prudent. Peristeph. Hymn. xii.

² Græc. aff. cur. Disput. viii.

³ Homil. viii.

⁴ Cod. Theod. Lib. xv., tit, leg. 5.

day, leaving all the festal honours to Saint Peter, of whom alone is mention made in the day's service, —of *him* whose successor the Bishop of Rome is! whereas this same Anglican calendar retains no memory of St. Paul save the feast of his *Conversion*, January 25th.

The poem of Prudentius cited above brings to light a certain degree of difficulty formerly experienced by the Roman people, in order not to lose any part of the double station proper to this day. The distance was great indeed from the Vatican Basilica to that on the Ostian Way; and the two streams of people, to which the poet alludes, prove significantly that a great number of pilgrims, from the impossibility of their being present at both Masses, were reduced to the necessity of making choice of one or other. Added to this difficulty, let us remember, that the preceding night had not been without fatigue, if at that same period, as certainly was the case in later ages, the Matins of the Apostles begun at dusk, had been followed by those of the Martyrs at the first cock-crow.¹ Saint Gregory the Great, wishing therefore to spare his people and clergy an accumulation of services which turned rather to the detriment than to the increase of honour paid to the two Princes of the Apostles, put off till the morrow the station on the Ostian Way, with its solemn Commemoration of the Doctor of the Gentiles. Consequently, it is not surprising that, save the Collect common to the two Apostles, the formulæ chanted at the Mass which is about to follow, relate exclusively to Saint Peter. This Mass was formerly only the first of the day, namely, the one which was celebrated in the early morning at the tomb of the Vicar of the Man-God.

¹ Thomasius, *Distributio psalm, ad Opus Dei juxta antiquior. psall. morem Eccl. Rom.*

The Bride is all brilliant to-day, gorgeously arrayed in sacred purple twice dyed¹ in the one stream of generous blood. Whilst the Pontiff is advancing to the altar, encircled by the divers Orders of Holy Church forming his noble cortège, the choir of singers intones the Antiphon of the Introit, alternating it with several verses of Psalm 138. This Psalm, which is to be found further on, at Second Vespers, is chosen in honour of the Holy Apostles, chiefly on account of the words of its seventeenth verse: *To me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.*

INTROIT.

Nunc scio vere quia misit
Dominus Angelum suum :
et eripuit me de manu He-
rodis, et de omni expecta-
tione plebis Judæorum.

Ps. Domine, probasti me,
et cognovisti me: tu cogno-
visti sessionem meam et re-
surrectionem meam. *V.* Glo-
ria Patri. Nunc scio.

Now I know in very deed,
that the Lord hath sent his
Angel, and hath delivered me
out of the hand of Herod, and
from all the expectation of the
people of the Jews.

Ps. Lord, thou hast proved
me, and known me: thou hast
known my sitting down, and
my rising up. *V.* Glory, &c.
Now I know.

The Collect, which is repeated in each of the Hours of the Divine Office, is the principal formula chosen by the Church for each day. Herein her leading thought is always to be found. That which follows shows us that it is certainly the Church's intention, on this day, to celebrate conjointly the two Princes of the Apostles, and to render to both unitedly the tribute of her devoted gratitude.

COLLECT.

Deus, qui hodiernam diem
Apostolorum tuorum Petri
et Pauli martyrio conse-

O God, who hast consecrated
this day by the martyrdom of
thine Apostles Peter and Paul;

¹ Exod. xxv. 4; etc.

grant to thy Church that she may in all things follow their instruction by whom she received the Faith. Through our Lord, &c.

crasti: da Ecclesiæ tuæ, eorum in omnibus sequi præceptum, per quos religionis sumpsit exordium. Per Dominum.

EPISTLE.

Lesson from the Acts of the Apostles.

Ch. XII.

In those days, Herod the king stretched forth his hands to afflict some of the Church: and he killed James the brother of John with the sword; and seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes: and when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter, therefore, was kept in prison; but prayer was made without ceasing by the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison: and behold an Angel of the Lord stood by him, and a light shined in the room; and he striking Peter on the side, raised him up, saying: Arise quickly; and the chains fell off from his hands. And the angel said to him: Gird thyself and put on thy sandals. And he did so. And he said to him:

Lectio Actuum Apostolorum.

Cap. XII.

In diebus illis: Misit Herodes rex manus, ut affligeret quosdam de Ecclesia. Occidit autem Jacobum fratrem Johannis gladio. Videns autem quia placeret Judæis, apposuit ut apprehenderet et Petrum. Erant autem dies Azymorum. Quem cum apprehendisset, misit in carcerem, tradens quatuor quaternionibus militum custodiendum, volens post Pascha producere eum populo. Et Petrus quidem servabatur in carcere. Oratio autem fiebat sine intermissione ab Ecclesia ad Deum pro eo. Cum autem producturus eum esset Herodes, in ipsa nocte erat Petrus dormiens inter duos milites, vinctus catenis duabus: et custodes ante ostium custodiebant carcerem. Et ecce angelus Domini adstitit, et lumen refulsit in habitaculo; percussusque latere Petri, excitavit eum, dicens: Surge velociter. Et ceciderunt catenæ de manibus ejus. Dixit autem angelus ad eum: Præcingere, et calcea te caligas tuas. Et

fecit sic. Et dixit illi: Circumda tibi vestimentum tuum, et sequere me. Et exiens sequebatur eum, et nesciebat quia verum est, quod fiebat per angelum: existimabat autem se visum videre. Transeuntes autem primam et secundam custodiam, venerunt ad portam ferream, quæ ducit ad civitatem, quæ ultro aperta est eis. Et exeuntes processerunt vicum unum: et continuo discessit angelus ab eo. Et Petrus ad se reversus, dixit: Nunc scio vere quia misit Dominus angelum suum, et eripuit me de manu Herodis, et de omni expectatione plebis Judæorum.

Cast thy garment about thee and follow me: and going out he followed him: and he knew not that it was true which was done by the Angel; but he thought he saw a vision. And passing through the first and second ward, they came to the iron gate that leadeth to the city, which of itself opened to them; and going out, they passed on through one street, and immediately the angel departed from him. And Peter coming to himself said: Now I know in very deed that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

It would be difficult to insist more than does our to-day's Liturgy on the episode of Peter's captivity in Jerusalem. Several Antiphons and all the Capitula of this Office are drawn from thence; the Introit has just sung the same; and here our Epistle comes giving us every line of that which seems to interest the attention of Mother Church, in so special a manner to-day. The secret of her preference can easily be divined. This festival celebrates the fact, that Peter's death confirms the Queen of the Gentile world in her august prerogatives of Sovereign Lady, Mother, and Bride; but then, the starting point of all this greatness of hers was the solemn moment in which the Vicar of the Man-God, shaking the dust from off his feet¹ over Jerusalem, turned his face westwards, and transferred to Rome those rights which the Synagogue had repudiated. Now it was on quitting Herod's

¹ St. Luke, x. 11.

prison that all this happened. *And going out of the city, says the Acts, he went into another place.*¹ This *other place*, according to the testimony of history and tradition, is no other than Rome, then about to become the new Sion, where Simon Peter arrived some weeks afterwards. Thus, catching up the angel's word, the Gentile Church sings this night in one of her Responsories at Matins: "Peter, arise, and put "on thy garments: gird thee with strength to save "*the nations*; for the chains have fallen from off thy "hands."²

Just as, in by-gone days, Jesus slept in the bark that was on the point of sinking, so Peter was sleeping quietly on the eve of the day doomed for his death. Tempests and dangers of all kinds are not spared, in the course of ages, to Peter's successors. But never is there seen on the bark of Holy Church the dire dismay which held aghast the companions of Our Lord on that vessel tossed as it was by the wild hurricane. Faith was then lacking in the breasts of the disciples, and its absence was that which caused their terror.³ Since the descent of the Holy Ghost, however, this precious faith, whence all other gifts flow, can never be lost in the Church. Faith it is that imparts to superiors the calmness of their Divine Master; faith maintains in the hearts of the Christian people that uninterrupted prayer, whose humble confidence silently triumphs over the world and the elements, yea, even over God himself. Should the bark of Peter near the abyss, should the Pilot Himself seem to sleep, never will Holy Church imitate the disciples in the storm of Lake Genesareth. Never will she set herself up as judge of the due means and moments for Divine Providence, nor deem it lawful for her to

¹ Acts, xii. 17.² Respons. 2um. II. Noct.³ St. Mark, iv. 40.

find fault with him who is watching over all: remembering that she possesses within her a better and a surer means than any other, of bringing to a solution, and that without display or commotion, crises the most extreme; never ignoring, that if intercessory prayer falter not, the angel of the Lord will surely come at the given hour to awaken Peter and break his chains asunder.

Oh! how far more potent are a few souls that in their unobtrusive simplicity know how to pray, than all the policy and all the soldiers of a thousand Herods put together. That small community assembled in the house of Mary, mother of Mark,¹ were few indeed in numbers; but thence, day by day and night by night, arose one continual prayer; fortunately, that fatal naturalism was unknown there, which under the specious pretext of not tempting God, refrains from asking of him the *impossible*, whenever there is question of the Church's interests. This pest of naturalism is a domestic enemy harder far to grapple with, at a critical moment, than the crisis itself! To be sure, the precautions taken by Herod Agrippa not to suffer his prisoner to escape his hands, do credit to his prudence, and certainly it was an *impossible thing* asked for by Holy Church, when she begged the deliverance of Peter, at such a moment: so much so indeed, that even those who were praying, when their prayers were heard, did not at first believe their own eyes! But the prevailing force of their strength was just in that, namely, to hope against all hope,² for what they themselves knew to be holy foolishness;³ that is to say, to submit in prayer the judgment of reason to the sole views of Faith!

¹ Acts, xii. 12.

² Rom. iv. 18.

³ Acts, xii. 14, 15. Currens nuntiavit stare Petrum ante januam; at illi dixerunt ad eam: Insanis.

The Gradual sings the power promised, in the sacred Epithalamium,¹ to the companions and sons of the Bridegroom; they, too, have beheld numerous sons replacing the fathers whom they quitted, in order to follow Jesus.

The Alleluia Verse hails the Rock (*Petrus*) that supports the Church, on this glad day whereon it is fixed for ever in its predestined place.

GRADUAL.

Thou shalt make them
princes over all the earth:
they shall remember thy name,
O Lord.

℣. Instead of thy fathers,
sons are born to thee: there-
fore shall people praise thee.

Alleluia, Alleluia.

℣. Thou art Peter, and upon
this rock, I will build my
Church. Alleluia.

Constitues eos principes
super omnem terram: me-
mores erunt nominis tui,
Domine.

℣. Pro patribus tuis nati
sunt tibi filii: propterea
populi confitebuntur tibi.

Alleluia, alleluia.

℣. Tu es Petrus, et super
hanc petram ædificabo Ec-
clesiam meam. Alleluia.

GOSPEL.

Sequel of the holy Gospel
according to Matthew.

Ch. XVI.

At that time Jesus came into the quarters of Cesarea Philippi, and he asked his disciples saying, Whom do men say that the Son of man is? But they said: Some, John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Pe-

Sequentia sancti Evangelii
secundum Matthæum.

Cap. XVI.

In illo tempore: Venit Jesus in partes Cæsareæ Philippi: et interrogabat discipulos suos, dicens: Quem dicunt homines esse Filium hominis? At illi dixerunt: alii Johannem Baptistam, alii autem Eliam, alii vero Jeremiam, aut unum ex Prophetis. Dicit illis Jesus: Vos autem quem

¹ Ps. xliv.

me esse dicitis? Respondens Simon Petrus, dixit: Tu es Christus Filius Dei vivi. Respondens autem Jesus, dixit ei: Beatus es, Simon Bar-Jona: quia caro et sanguis non revelavit tibi, sed Pater meus qui in cœlis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificabo Ecclesiam meam, et portæ inferi non prævalebunt adversus eam. Et tibi dabo claves regni cœlorum. Et quodcumque ligaveris super terram, erit ligatum et in cœlis: et quodcumque solveris super terram, erit solutum et in cœlis.

ter answered and said, Thou art Christ, the Son of the living God. And Jesus answering said to him: Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven: and I say to thee, That thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the Kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.

In the Epistle, Rome has celebrated the day on which Juda's obstinacy in rejecting the Vicar of the Man-God won for the gentile Church the honours of the Bride. See how in joyous gratitude she now recalls the memory of that blissful moment when first earth hailed the Spouse by His divine title: *Thou art Christ, Son of the Living God!* Oh! happy word awaited for centuries, and for which John the Baptist has been preparing the Bride! But the Precursor himself had quitted the world ere its accents awakened an echo in earth too long dormant. His rôle was to bring the Word and the Church face to face; after that he was to disappear, as indeed he did, leaving the Bride to the spontaneity of her own effusions. Now is not the pure gold of the Divinity wherewith his Head is adorned, the first of the Beloved's excellencies pointed out by the Bride in the sacred Cantic?¹ Thus, therefore does she

¹ Cantic. v. 11; 1 Cor. xi. 3.

speak on the plains of Cesarea Philippi; and her organ is *Simon Bar-Jona*, who for having thus rendered her heart's full utterance, remains for ever the "Mouth of Holy Church."

Faith and love with one accord, hereupon, constitute Peter *Supreme and most ancient summit of Theologians*, as Saint Denys calls him in his book of the *Divine Names*.¹ First verily, both in order of time and in plenitude of dogma, he solves the problem, the insolvable formula of which had stretched to the utmost the theology of prophetic times. "The words of him that gathereth the peoples," said the Wise man, "the words of the son of him who scattereth truths; the vision which the man spoke with whom God is, and who being strengthened by God abiding with him said: *I have not learned wisdom. . . . Who hath ascended up into heaven, and descended, so that he may know the name of Him who made the earth? And what is the name of His Son? Who can tell it?*"² Then, after this mysterious exordium, leading up to the mysterious question, the Wise man, without pursuing it further, concludes with a confiding reserve yet mingled with timidity: *Every word of God is fire-tried: he is a buckler to them that hope in him. Add not anything to his words, lest thou be reproved and found a liar.*³

What then, O Peter, art thou more wise than Solomon? and can that which the Holy Ghost declared to be above all science, be confided as a secret to a poor fisherman? Yes, even so. None knoweth the Father, but the Son;⁴ yet the Father Himself hath revealed to Simon the mystery of his Son, and the word which attests it may not be gainsaid. For that word is no lying addition to divine dogma: it

¹ Dionys. De div. Nom. III. 2.

² Prov. xxx. 1-4.

³ Prov. xxx. 5, 6.

⁴ St. Matth. xi. 27.

is the oracle of Heaven which, passing through human lips, raises its happy interpreters above the level of mere flesh and blood. Like Christ, whose Vicar it causes him to become, his one mission is to be Heaven's faithful echo here below,¹ transmitting to men only what he received,²—that is, the Word of the Father.³ Here we have the entire Mystery of the Church, at once of heaven and of earth, and against which hell may not prevail.

The sacrificial rites are progressing in majestic splendour. Whilst the basilica is still re-echoing with the sublime accents of the *Credo* which the apostles preached, and which rests on Peter, the Church arises bearing her gifts to the altar. At the sight of this long file of peoples and kings succeeding one the other in the dim mist of ages, paying fealty on this day to the crucified Fisherman, the choir resumes, but to a new melody, the verse of the psalm which has already in the Gradual hailed the supereminence of that Princedom created by Christ for the messengers of his Love.

OFFERTORY.

Constitues eos principes super omnem terram : me- mores erunt nominis tui, Domine, in omni progenie et generatione.	Thou shalt make them Princes over all the earth : they shall remember thyname, O Lord, throughout all gener- ations.
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Earth's gifts have no intrinsic worth whereby to merit the acceptance of Heaven. Therefore, the Church, in her Secret, begs the intervention of Apostolic prayer to render her offering pleasing in God's sight. This prayer of the Apostles is, not only on this day, but always, our sure refuge and the remedy

¹ St. John, xv. 15.

² *Ibid.* xvii. 18.

³ *Ibid.* 14.

of our miseries. This same idea is also expressed in the beautiful Preface which follows. The Eternal Shepherd could never abandon his flock; but he continues to guard it by means of the blessed Apostles, who are themselves shepherds likewise, and guides, in his place, of the Christian people.

SECRET.

May the prayer of thine Apostles, O Lord, accompany the Sacrifice which we offer to thy name; and by the same prayer grant us to be purified and defended. Through, etc. Hostias, Domine, quas nomini tuo sacrandas offerimus, apostolica prosequatur oratio: per quam nos expiari tribuas et defendi. Per Dominum.

PREFACE OF APOSTLES.

It is truly meet and just, right and available to salvation, humbly to beseech thee, that thou, O Lord, our eternal Shepherd, wouldst not forsake thy flock, but keep it under thy continual protection, by thy blessed Apostles. That it may be governed by those whom thou hast appointed its vicars and pastors. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing an everlasting hymn to thy glory, saying: Holy, etc.

Vere dignum et justum est, æquum et salutare: te, Domine, suppliciter exorare, ut gregem tuum, Pastor æternæ, non deseras, sed per beatos Apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia celestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes: Sanctus, Sanctus, Sanctus.

The Church enjoys a taste in the sacred Banquet of the close relation there is between the Mystery of Love and the grand Catholic unity founded upon the Rock. She therefore sings:

COMMUNION.

<p>Tu es Petrus, et super hanc petram ædificabo Ec- clesiam meam.</p>	<p>Thou art Peter, and upon this rock I will build my Church.</p>
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The Postcommunion returns to the thought of the immense power contained in Apostolic Prayer, being, as it is, the safeguard and very bulwark of Christians who are fed upon this heavenly food.

POSTCOMMUNION.

<p>Quos cœlesti, Domine, ali- mento satiasti, apostolicis intercessionibus ab omni ad- versitate custodi. Per Do- minum.</p>	<p>Preserve, O Lord, from all adversity, by the intercession of thy Apostles, those whom thou hast fed with heavenly nourishment. Through, etc.</p>
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SEXT.

The Hymn and Psalms are given in *page 42*.

<p>ANT. Dixit angelus ad Petrum: Circumda tibi ves- timentum tuum, et sequere me.</p>	<p>ANT. The Angel said to Peter: Cast thy garment about thee, and follow me.</p>
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CAPITULUM (*Acts, xii.*)

Petrus quidem servabatur
in carcere. Oratio autem fie-
bat sine intermissione ab
Ecclesia ad Deum pro eo.

R. breve. Constitues eos
principes * Super omnem
terram. Constitues.

℣. Memores erunt nomi-
nis tui Domine. * Super.

Gloria Patri. Constitues.

℣. Nimis honorati sunt
amici tui, Deus.

Peter therefore was kept in
prison. But prayer was made
without ceasing by the Church
unto God for him.

R. Brev. Thou shalt make
them Princes * over all the
earth. Thou shalt make.

℣. They shall be mindful of
thy name, O Lord. * Over.

Glory. Thou shalt make.

℣. Thy friends, O God, are
made exceedingly honourable.

R. Their principality is exceedingly strengthened.

R. Nimis confortatus est principatus eorum.

The Prayer is the same as the Collect of the Mass, *page* 418.

NONE.

The Hymn and Psalms are given in *page* 46.

ANT. Thou art Peter, and upon this rock I will build my Church.

ANT. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam.

CAPITULUM (*Acts, xii.*)

And Peter coming to himself said: Now I know in very deed that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

R. *Brev.* Exceedingly honourable are made * thy friends, O God. Exceedingly.

V. Their principality is exceedingly strengthened. * Thy friends.

Glory. Exceedingly.

V. They declared the works of God.

R. And understood his doings.

Et Petrus ad se reversus, dixit: Nunc scio vere quia misit Dominus angelum suum, et eripuit me de manu Herodis et de omni expectatione plebis Judæorum.

R. *breve.* Nimis honorati sunt * Amici tui, Deus. Nimis.

V. Nimis confortatus est principatus eorum. * Amici.

Gloria Patri. Nimis.

V. Annuntiaverunt opera Dei.

R. Et facta ejus intellexerunt.

The Prayer is the Collect of the Mass, *page* 418.

SECOND VESPERS.

This greatest of days for the eternal city is speeding its course; the solemn Office of Vespers is once

more gathering the Faithful around the tomb, where the Vicar of the Man-God reposes after his toilsome sacrifice. No more of labour, of prisons, of chains, in the Church's song: the work is done; Peter has ended his militant life; naught remains of the thousand phases through which this life of his was passed, nor of the combat that terminated it, but the eternal triumph. Therefore, the Liturgy of Vespers returns no more, as it did yesterday and this morning, to those glorious episodes in the history of Simon Bar-Jona, which were but preliminaries of the final victory won upon this day. Our Evensong is to celebrate results acquired, and to hail them in all their imposing and immutable grandeur. By extension, the five Psalms which follow, with their Antiphons, have become those of the Second Vespers common to all the Apostles; but they primarily refer to Peter and his illustrious companion Paul.

Peter, by the offering of himself, has entered within the Holy of Holies, the heavenly Sanctuary. Bathed in his own blood he has penetrated within the veil, and comprehends how he has thus confirmed for ever the Highpriesthood which, this day, makes of him a perfect reproduction of Jesus, the true High Priest. The Church of earth sings in unison with that of heaven, these words in his honour:

ANT. Juravit Dominus, et non pœnitebit eum: Tu es Sacerdos in æternum.	ANT. The Lord hath sworn, and he will not repent: Thou art a Priest for ever.
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Ps. Dixit Dominus, page 52.

As the new Pontiff enters, invested in the Priesthood, not of Aaron, but of Christ their Supreme Head, the celestial hierarchies open their ranks, hailing his Principality which falls not short of their own.

ANT. Let the Lord place him
with the princes of his people.

ANT. Collocet eum Do-
minus cum principibus po-
puli sui.

Ps. Laudate pueri, page 55.

With still more reason than when quitting Herod's prison, Peter may now exclaim to his Lord: *Thou hast broken my chains.* And forthwith, entering upon his function of eternal Highpriest, in union with Jesus Christ, he adds: *I will sacrifice unto thee the Sacrifice of praise.*

ANT. O Lord, thou hast
broken my bonds: I will sacri-
fice unto thee the sacrifice of
praise.

ANT. Dirupisti, Domine,
vincula mea: tibi sacrificabo
hostiam laudis.

PSALM 115.

I have believed, therefore
have I spoken: but I have
been humbled exceedingly.

I said in my excess: Every
man is a liar.

What shall I render unto the
Lord for all the things that he
hath rendered unto me?

I will take the chalice of sal-
vation, and I will call upon
the Name of the Lord.

I will pay my vows to the
Lord before all his people;
precious in the sight of the
Lord is the death of his saints.

O Lord, for I am thy ser-
vant: I am thy servant, and
the son of thy handmaid.

Thou hast broken my bonds:
I will sacrifice unto thee the
sacrifice of praise, and I will
call upon the Name of the
Lord.

I will pay my vows to the

Credidi, propter quod lo-
cutus sum: * ego autem
humiliatus sum nimis.

Ego dixi in excessu meo:
* Omnis homo mendax.

Quid retribuam Domino: *
pro omnibus quæ retribuit
mihi?

Calicem salutaris acci-
piam: * et nomen Domini
invocabo.

Vota mea Domino reddam
coram omni populo ejus: *
pretiosa in conspectu Domi-
ni mors sanctorum ejus.

O Domine, quia ego ser-
vus tuus: ego servus tuus,
et filius ancillæ tuæ.

Dirupisti vincula mea:
tibi sacrificabo hostiam lau-
dis, et nomen Domini invo-
cabo.

Vota mea Domino reddam

in conspectu omnis populi ejus: * in atriis domus Domini, in medio tui Jerusalem.

ANT. Dirupisti, Domine, vincula mea: tibi sacrificabo hostiam laudis.

Lord in the sight of all his people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

ANT. O Lord, thou hast broken my bonds: I will sacrifice unto thee the sacrifice of praise.

Now such should be for all of us, the encouragement offered by this feast: we who sow, at present, in tears, may promise ourselves a day wherein we shall reap in joy. Peter and Paul suffered more than we, along life's road.

ANT. Euntes ibant et flebant, mittentes semina sua.

ANT. Going they went and wept, casting their seed.

PSALM 125.

In convertendo Dominus captivitatem Sion: * facti sumus sicut consolati.

Tunc repletum est gaudio os nostrum: * et lingua nostra exultatione,

Tunc dicent inter gentes: * Magnificavit Dominus facere cum eis.

Magnificavit Dominus facere nobiscum: * facti sumus lætantes.

Converte, Domine, captivitatem nostram: * sicut torrens in austro.

Qui seminant in lacrymis: * in exultatione metent.

Euntes ibant et flebant: * mittentes semina sua.

Venientes autem venient cum exultatione: * portantes manipulos suos.

When the Lord brought back the captivity of Sion: we became like men that are comforted.

Then was our mouth filled with gladness: and our tongue with joy.

Then shall they say among the Gentiles: The Lord hath done great things for them.

The Lord hath done great things for us: we are become joyful.

Turn again our captivity, O Lord, as a stream in the south.

They that sow in tears: shall reap in joy.

They went forth on their way and wept: casting their seed.

But returning they shall come with joyfulness: carrying their sheaves with them.

ANT. Going they went and wept, casting their seed.

ANT. Euntes ibant et flebant, mittentes semina sua.

For our two Apostles, a day whose sun knoweth no setting, hath arisen; after the fatiguing march, after all those tears, lo! now rest eternal in the power and glory of God himself! For that God who already called them *His friends* even here below,¹ now gives them in virtue of this title, a participation in all his goods.

ANT. Their principality is strengthened, and thy friends, O God, are made honourable.

ANT. Confortatus est principatus eorum, et honorati sunt amici tui, Deus.

PSALM 138.

O Lord, thou hast proved me and known me: thou hast known my sitting down and my rising up.

Thou hast understood my thoughts afar off: my path and my line thou hast searched out.

And thou hast foreseen all my ways: for there is no speech in my tongue.

Behold, O Lord, thou hast known all things, the newest and those of old: thou hast formed me and hast laid thine hand upon me.

Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.

Whither shall I go from thy Spirit? or whither shall I flee from thy face?

If I ascend into heaven, thou art there: if I descend into hell, thou art present.

Domine, probasti me et cognovisti me: * tu cognovisti sessionem meam et resurrectionem meam.

Intellexisti cogitationes meas de longe: * semitam meam et funiculum meum investigasti.

Et omnes vias meas prævidisti: * quia non est sermo in lingua mea.

Ecce, Domine, tu cognovisti omnia, novissima et antiqua: * tu formasti me, et posuisti super me manum tuam.

Mirabilis facta est scientia tua ex me: * confortata est, et non potero ad eam.

Quo ibo a spiritu tuo? * et quo a facie tua fugiam?

Si ascendero in cælum, tu illic es: * si descendero in infernum, ades.

¹ St. John, xv. 14-15.

Si sumpsero pennas meas
diluculo : * et habitavero in
extremis maris :

Etenim illuc manus tua
deducet me : * et tenebit
me dextera tua.

Et dixi : Forsitan tenebræ
conculcabunt me : * et
nox illuminatio mea in de-
lectis meis.

Quia tenebræ non obscu-
rabuntur a te, et nox sicut
dies illuminabitur : * sicut
tenebræ ejus, ita et lumen
ejus.

Quia tu possedisti renes
meos : * suscepisti me de
utero matris meæ.

Confitebor tibi quia ter-
ribiliter magnificatus es : *
mirabilia opera tua, et ani-
ma mea cognoscit nimis.

Non est occultatum os
meum a te, quod fecisti in
occulto : * et substantia mea
in inferioribus terræ.

Imperfectum meum vide-
runt oculi tui, et in libro tuo
omnes scribentur : * dies for-
mabuntur, et nemo in eis.

Mihi autem nimis honori-
ficati sunt amici tui, Deus :
* nimis confortatus est prin-
cipatus eorum.

Dinumerabo eos, et super
arenam multiplicabuntur : *
exsurrexi et adhuc sum te-
cum.

Si occideris, Deus, pecca-
tores : * viri sanguinum,
declinate a me :

Quia dicitis in cogitatione :
* accipiem in vanitate civi-
tates tuas.

If I take my wings early in
the morning : and dwell in the
uttermost parts of the sea :

Even there also shall thy
hand lead me : and thy right
hand shall hold me.

And I said, perhaps dark-
ness shall cover me : and night
shall be my light in my plea-
sures.

But darkness shall not be
dark to thee, and night shall
be light as the day : the dark-
ness and the light thereof are
alike to thee.

For thou hast possessed my
reins : thou hast protected me
from my mother's womb.

I will praise thee, for thou
art fearfully magnified : won-
derful are thy works, and my
soul knoweth *them* right well.

My bone is not hid from thee,
which thou hast made in secret :
and my substance in the lower
parts of the earth.

Thine eyes did see my im-
perfect being, and in thy book
all shall be written : days shall
be formed, and no one in them.

But to me thy friends, O God,
are made exceedingly honour-
able : their principality is ex-
ceedingly strengthened.

I will remember them, and
they shall be multiplied above
the sand : I rose up and am
still with thee.

If thou wilt slay the wicked,
O God, ye men of blood de-
part from me :

Because you say in thought
to Satan the prince of this world :
They shall receive thy cities
in vain.

Have I not hated them, O Lord, that hated thee : and pined away because of thine enemies.

I have hated them with a perfect hatred : and they are become as enemies unto me.

Prove me, O God, and know my heart : examine me, and know my paths.

And see if there be in me the way of iniquity : and lead me in the way eternal.

ANT. Their principality is strengthened, and thy friends O God, are made honourable.

Nonne qui oderunt te Domine, oderam ? * et super inimicos tuos tabescebam ?

Perfecto odio oderam illos : * et inimici facti sunt mihi.

Proba me, Deus, et scito cor meum : * interroga me, et cognosce semitas meas.

Et vide si via iniquitatis in me est : * et deduc me in via æterna.

ANT. Confortatus est principatus eorum, et honorati sunt amici tui, Deus.

The Capitulum and Hymn are the same as at First Vespers, *page* 403. The Church then, in the Versicle, brings prominently before us the divine knowledge which the Apostles received and communicated to earth.

℣. They declared the works of God.

℞. And understood his doings.

℣. Annuntiaverunt opera Dei.

℞. Et facta ejus intellexerunt.

The following Antiphon is a worthy crown to all these songs consecrated by the queen of the nations, to the honour of her two Princes. The melody to which it is set is admirably suited to the triumphal events which render this day so nobly illustrious, in the eyes of heaven and earth.

ANTIPHON OF THE MAGNIFICAT.

This day, Simon Peter ascended the gibbet of the cross, Alleluia. This day, the Keeper of heaven's keys went on his way to Christ with joy. This

Hodie Simon Petrus ascendit crucis patibulum, alleluia : hodie clavicularius regni gaudens migravit ad Christum : hodie Paulus

Apostolus, lumen orbis terræ, inclinato capite pro Christi nomine martyrio coronatus est. Alleluia.

day the Apostle Paul, the light of the world, laying down his head for the name of Christ, was crowned with martyrdom. Alleluia.

THE CANTICLE, (*Magnificat*). page 60.

PRAYER.

Deus qui hodiernam diem Apostolorum tuorum Petri et Pauli martyrio consecrasti: da Ecclesiæ tuæ eorum in omnibus sequi præceptum, per quos religionis sumpsit exordium. Per Dominum.

O God, who hast consecrated this day by the martyrdom of thine Apostles Peter and Paul; grant to thy Church that she may in all things follow their instruction by whom she received the faith. Through our Lord. &c.

We here couple with the above glorious Magnificat Antiphon, another which was deservedly prized by our forefathers, for its beauty.

ANTIPHON.

Dum duceretur Petrus Apostolus ad crucem, repletus gaudio magno, dixit: Non sum dignus ita esse in cruce, sicut Dominus meus, qui de Spiritu Sancto conceptus est, me autem de limo terræ ipse formavit: nam crux mea caput meum in terra debet ostendere. At illi verterunt crucem, et pedes ejus sursum confixerunt, manus vero deorsum. Dum esset Petrus in cruce, venit turba multa maledicens Cæsarem, et fecerunt planctum magnum ante crucem. Petrus exhortabatur eos de cruce, dicens: Nolite flere, sed gaudete mecum, quia ego hodie vado

When Peter the Apostle was being led to the cross, filled with great joy he exclaimed: I am not worthy, to be so fixed upon the cross, as was my Lord, who was conceived of the Holy Ghost, whereas he formed me out of the slime of the earth: even so should my cross point my head downwards to the earth. Therefore did they reverse the cross, and crucify his feet upwards and his hands downwards. Whilst Peter was hanging on the cross, a crowd gathered around him, cursing Cæsar and making much wailing before the cross. Peter exhorted them from the cross, saying: "Weep not, but rejoice with me, because

“this day I go to prepare a
 “place for you.” And when
 he had said this, he added: “I
 “give thanks to thee, O Good
 “Shepherd, because the sheep
 “that thou didst confide to me,
 “compassionate with me: lo!
 “now I beseech thee that they
 “may be participators with me
 “also in thy grace for ever.”

vobis parare locum. Et cum
 hoc dixisset, ait: Gratias
 tibi ago, Pastor bone, quia
 oves quas tradidisti mihi,
 compatiuntur mecum: peto
 namque, ut participentur
 mecum de gratia tua in sem-
 piternum.

We must here set before the reader, the entire poem from which the strophe *O felix Roma* is taken. Other strophes of this same Hymn, namely, the fourth and the fifth, are likewise used on the two Feasts of St. Peter's Chair, and on that of his Chains.

HYMN.

From end to end of earth,
 excelleth in gladness, this
 happy Feast of Blessed Peter
 and most holy Paul, Apostles,
 whom Christ in his precious
 Blood did consecrate and de-
 pute to be Princes of the
 Church.

Two olives these, before the
 Lord, and candelabra radiant
 all with light, two brilliant lu-
 minaries these of heaven; they
 burst asunder stoutest bonds
 of sins, and throw open to the
 Faithful, the gates of Heaven.

Potent they, to close by word
 alone abodes supernal, or to
 open wide heaven's refulgent
 portals, yonder, above the
 stars: their tongues are made

Felix per omnes festum
 mundi cardines
 Apostolorum præpollet ala-
 criter.
 Petri beati, Paulique san-
 ctissimi,
 Quos Christus almo conse-
 cravit sanguine,
 Ecclesiarum deputavit prin-
 cipes.
 Hi sunt olivæ duæ coram
 Domino
 Et candelabra luce radiantia,
 Præclara cœli duo lumina-
 ria,
 Fortia solvunt peccatorum
 vincula.
 Portas Olympi reserant fide-
 libus.
 Habent supernas potesta-
 tem claudere
 Sermone sedes, pandere
 splendentia
 Limina poli super alta side-

ra,
Linguae eorum claves cœli
factæ sunt,
Larvas repellunt ultra mun-
di limitem.

Petrus beatus catenarum
laqueos
Christo jubente rupit mira-
biliter,
Custos ovilis et doctor Ec-
clesiæ
Pastorque gregis, conserva-
tor omnium,
Arcet luporum truculentam
rabiem.

Quodcumque vinculis su-
per terram strinxerit
Erit in astris religatum for-
titer,
Et quod resolvit in terris
arbitrio
Erit solutum super cœli ra-
dium,
In fine mundi judex erit
sæculi.

Non impar Paulus huic,
doctor gentium,
Electionis templum sacra-
tissimum,
In morte compar, in corona
particeps,
Ambo lucernæ et decus Ec-
clesiæ
In orbe claro coruscant vi-
bramine.

O Roma felix, quæ tanto-
rum principum
Es purpurata pretioso san-
guine,
Excellis omnem mundi pul-
chritudinem,
Non laude tua, sed sancto-
rum meritis,
Quos cruentatis jugulasti
gladiis.

to be keys of Heaven ; they
drive off, beyond earth's utmost
limits, ghosts and spectres.

Blessed Peter, by Christ's be-
hest, doth wondrously burst all
bonds of chains ; Keeper of the
Fold is he, and Teacher of the
Church ; Shepherd too of the
Flock ; Guardian of all things,
he withholds the savagerage of
wolves.

Whatsoever, on earth, he
may with fetters bind, shall in
heaven be all tightly bound :
and what, on earth, by his free
will, he may loosen, shall be
loosed, in Heaven. At the end
of the world, judge shall he be
of all the universe.

Nor less than he, is Paul,
Doctor of the Gentiles, most
sacred Temple of election, his
compeer in death, his sharer
in the crown,—both of them
lights and adornments of the
Church ; with rays resplen-
dent, they light up the whole
earth.

O happy Rome ! that art em-
purpled with the precious blood
of such great Princes ! It is
not by thine own glory, that
thou surpassest all the beauty
of the world, but by the merits
of these holy ones whom thou
didst immolate with thy blood-
stained sword.

Ye then, O glorious Martyrs, Peter the Blessed, and Paul, the Lily of the world, triumphant warriors of the heavenly court, by your peerless prayers defend us from all evil and bear us up yonder, beyond the ether skies.

Glory be to the Father, through endless ages : to Thee, O Son, beauty, empire, honour, power, as likewise to the Holy Ghost : Hail to the undivided Trinity, through countless ages of ages. Amen.

Vos ergo modo, gloriosi martyres,
 Petre beate, Paule mundi lilium,
 Cœlestis aulæ triumphales milites,
 Precibus almis vestris nos ab omnibus
 Munite malis, ferte super æthera.
 Gloria Patri per immensa sæcula,
 Sit tibi, Nate, decus et imperium,
 Honor, potestas, Sanctoque Spiritui :
 Sit Trinitati salus individua,
 Per infinita sæculorum sæcula.
 Amen,

We shall return during the ensuing days, to the formulæ of homage paid by the West to her two Princes. It behoves us now to turn our ear, for a while, to the sweet accents of the Eastern Churches ; let us lovingly answer to these echoes of the primitive faith, which, by happy inconsistency, have not been stifled even in mouths poisoned by schism. Let us first listen to the Syrian Church all inebriated with the generous blood of these two clusters of rich grapes, which being trodden this day in Nero's winepress, the whole earth has been saturated therewith. She blends the perfume of her praises with the fragrance that curls from these two golden censers ; she hails these two witnesses of the Spouse, to whom the Sulamitess is indebted for the end put to her loneliness.¹ Then striving to particularise the singular merits of each, she extols Peter, the founda-

¹ Passim.

tion-stone of the Church, Head of his brethren, Peter who feeds both sheep and lambs, and teaches to all the divine *Alleluia*.

Let us study the following Hymn and Prayer of the Night Office. Exquisite indeed is their beauty, despite the impious Eutyches, to whom is chiefly due that separation which holds aloof from Mother Church, nations so fitted to be her glory.

NOCTIS CANTUS.

Simonem piscatorem
Christus piscatus est; inde,
pro piscibus, Simon piscatur
homines ad vitam. Rete in
Romam laxavit atque re-
duxit; læenam ligavit ut
ovem et adduxit ad Eccle-
siam, idolaque statim hor-
ruit ista, fictilibus valedi-
cens et Salvatoris crucem
adorans. Benedictus qui
Apostolos elegit, et illorum
memoriam amplificavit.

Quam dulcis vox Jesu Si-
moni principi de sacerdotio
dicentis: Ecce constitui te
super domum meam, et the-
saurum meum celeste tibi
committo, sublimium claves
et abyssi. Te ligante, liga-
bo et ego: te solvente, sol-
vam tecum; pro peccato-
ribus si deprecatus fueris,
audieris.

Simon the Fisherman has
been himself caught in the net
of Christ; henceforth, men
even as fish are caught by Si-
mon who brings them to life.
O'er Rome herself, hath he cast
his net, and hath drawn it up
filled; the lioness hath he
bound like a sheep, leading her
to the Church; and she pres-
ently taking idols in horror,
hath turned her back upon
molten things, to adore the
Cross of the Redeemer. Bless-
ed is He, who did choose
the Apostles and did make
their name illustrious.

How sweet the voice of Je-
sus, to Simon, the Prince,
when of the Priesthood, he said:
"Behold, I appoint thee over
"all my house, and to thee I
"commit my heavenly Treas-
"ure, the keys likewise of the
"High Places and of the
"Abyss. What thou dost bind,
"that do I bind also: what
"thou dost loose, that do I
"loosen, together with thee;
"if thou pray for sinners, thou
"shalt be heard."

"If thou love me, Simon,
 "Son of John, feed my sheep;
 "by faith make whole that
 "which is broken; by heavenly medicines heal the
 "sick; by the cross, drive off
 "the wolves, gathering the
 "lambs into the sheep-fold of
 "life; then will the celestial
 "hosts cry out from on high:
 "Blessed is he who hath magnified his Church!"

Before Him who hath chosen you, O Apostles, stand as suppliants and implore: that schisms may cease, in the Church, and strifes among brethren; for lo! sophists are prowling round about us, yea and deceivers, obscuring faith. Let thy Church, O Lord, in which is thy Gospel Word, be as a crucible trying speeches, even as gold is proved in the furnace; and let thy Priests chastely sing forth: "Blessed is He who hath magnified his Church!"

Si diligis me, Simon Barjona, pascere oves meas: fractos sana fide, aegros restitue medicina coelorum, cruce abige lupos, agnos congregans ad ovile vitæ; et clamabunt in excelsis agmina cæli: Benedictus qui Ecclesiam suam magnificavit.

Coram eo qui vos elegit, Apostoli, state supplices, et deprecamini: schismata cessent in Ecclesia, litesque fratrum; etenim sophistæ undique circumeunt, discipulantes, obscurantesque fidem. Ecclesia, Domine, in qua verbum tuum evangelizatum est, sit sane caminus probens sermones, sicut fornax aurum experitur; sacerdotesque caste decantent: Benedictus qui Ecclesiam suam magnificavit.

The Armenian Church joins her voice to the concert. In her *Charagan*, or collection of Hymns, she intones as follows, in honour of the Princes of the Apostles.

PETRI ET PAULI CANON.

Gladsome is the holy Church of God, this day, firmly built up, as she is, on the rock of faith, the while she hails the Apostles who have adorned her with precious necklaces in honour of the Word made Flesh. One of whom, enlightened by the Father, from on high, hath

Lætatur hodie memoriam celebrans Apostolorum Ecclesia sancta Dei, supra petram fidei firmiter ædificata, quam ornarunt monilibus pretiosis ad honorem Verbi hominis. Quorum alter, Patre revelante desursum, ineffabilem Unigeniti natu-

ram confessus est, indeque beatus gratia, meruit petra fieri contra quam portæ inferi non prævalebunt: alter, licet in terra degens, inventus est superasse angelorum legiones absque corpore volantum, dignus nempe quem divina Sapientia raperet ad tabernacula cœli.

Domine, qui supra cæteros Apostolos a te electos, designasti beatum Petrum fidei caput et fundamentum Ecclesiæ; qui vocatione superna vas electionis evexisti ad apostolatam, ut gentiles, absconditum mysterium Christi revelans, ipse vocaret ad salutem: qui per hos electos, ambo lumina mundi, tuam solidasti Ecclesiam: ipsis deprecantibus, Christe, miserere nobis.

proclaimed the ineffable nature of the Only Begotten, and therefore blessed by grace, hath merited to be made the rock against which the gates of hell cannot prevail: the other, although yet a sojourner on earth, hath been found soaring beyond the angelic legions in their incorporeal flight, and therefore indeed worthy that Divine Wisdom should ravish him unto the heavenly tabernacles.

O Lord, who (from amongst all the other Apostles chosen by thee,) hast singled out blessed Peter to be the Head of Faith, and Foundation of the Church; O thou, who by a divine call, didst raise up the Vessel of election, unto the Apostolate, so that revealing unto him the hidden Mystery of Christ, he himself might call the Gentiles to salvation; O thou who by these two chosen ones, these two luminaries of earth, hast consolidated thy Church; by their intercession, do thou, O Christ, have mercy on us.

The want of space will not permit us to continue the citation any farther. Still we cannot resist gathering a few pearls from the boundless sea in which the Greek Liturgy is wont to revel. Besides, it is worth our while to prove how, notwithstanding more than one fraudulent alteration, Byzantium up to this very day in her liturgical texts, condemns her own schism; Peter is still proclaimed by her, the Rock and Foundation of faith, the Sovereign basis, the Prince and Premier of the apostles, the Governor

and Head of the Church, The Bearer of the keys both of grace and of the heavenly kingdom.¹

Mensis Junii Die XXIX.

In festivitate Sanctorum, illustrium et maxime memorabilium apostolorum ac majorum coryphæorum Petri et Pauli.

Joy hast thou given to thy Church in thy holy Apostles, O God, thou Lover of men! In their midst, Peter and Paul stand out magnificently resplendent, blazing like two spiritual torches, or like two intellectual stars, whose rays are shed over the whole earth, whereby thou hast illumined the darkness of the West, O thou potent Jesus, Redeemer of our souls.

Thou hast bestowed stability upon thy Church, O Lord, by the solidity of the *rock*, Peter, and by the knowledge and splendid wisdom of Paul. O Peter, thou famous *Corypheus* of Apostles, thou *Rock* of Faith; and thou, O admirable Paul, thou *Doctor* and *Light* of Churches: standing before the divine Throne, do ye intercede for us with Christ.

Let us blithely hail, throughout the whole universe, these disciples of Christ, these two *Coryphei*, Peter and Paul: O Peter, the Foundation-stone and Rock; and thou also, O Paul, Vessel of Election. Both of you, as it were, under the

Gaudia dedisti Ecclesiæ, Deus hominum amator, in tuis sacris Apostolis: in qua summopere coruscant spirituales faces, Petrus et Paulus, astra veluti mentium quorum radiis perfunditur orbis, quibus illuminasti Occidentalium obscuritatem, Jesu potentissime, nostrarum salvator animarum.

Dedisti stabilitatem tuæ, Domine, Ecclesiæ, in Petri soliditate et Pauli scientia ac splendenti sapientia. Petre, illustrium coryphæe Apostolorum, tu fidei petra; eximie Paule, tu ecclesiarum doctor et lumen: divino coram throno adstantes, pro nobis ad Christum intercede.

Christi discipulos, coryphæos illos Petrum et Paulum, ab universo orbe fauste celebremus. O Petre, tu lapis et basis; tu quoque, Paule, vas electionis. Ambo quasi sub eodem Christi iugo, traxerunt omnes ad Dei

¹ *Menææ, passim.*

agnitionem, gentes nimirum et civitates et insulas. Lapis fidei, deliciæ orbis, confirmate ovile quod vestro acquisivistis magisterio.

Petre, qui pascis oves, ovilis tui pecora tuere ex lupo fraudulento; exime servos tuos a funestis casibus: te enim apud Deum omnes acquisivimus patronum vigilem, et gaudio in te perfusi salvamur.

Paule, fax orbis, os incomparabile Christi viventis Dei, qui, solis instar, omnes fines perlustras per tuum divinæ fidei præconium: solve a peccatorum vinculis eos qui te ex amore appellant teque tuis confisi præsiidiis æmulantur.

Te, Roma, beatam voco; tibi plausus, adoratio, gloria, hymnorumque concentus: in te enim habentur corpora coryphæorum; in te virorum qui magna lumina sunt, divinæ doctrinæ; vasorum incorruptibilium sacræ exuvie. Dux Apostolorum excelsissime, summe præses et regis ærarii dispensator, omnium basis fidelium, Ecclesiæ catholicæ soliditas, crepido, sigillum et coronis, Petre Christum amans, in optima pascua deduc oves, herbosum in campum age agnos.

one yoke of Christ, did bring all to the confession of God, to wit, nations, cities, islands. Foundation-stone of Faith, delight of the world, confirm the sheep-fold ye have won over unto Christ your Ruler.

Peter, thou who dost feed the sheep, protect the flocks of thy fold, from the fraudulent wolf; keep thy servants from dire falls: for, thee have we obtained from God, to be our vigilant protector, and we are made safe by our joy in thee.

Paul, Torch of the earth, incomparable Mouth of Christ, the Living God, who like to a sun dost illumine the uttermost bounds by thy preaching of divine faith, burst the chains of sins for those who call upon thee in love, and who would fain imitate thee, confiding in thy protection.

Blessed do I call thee, O Rome; to thee be praise, honour, glory, and concert of hymns: for in thee are preserved the bodies of the two Corypheis; in thee the divine doctrines of men, who are such great luminaries; sacred remains of incorruptible vessels. O most excellent Leader of Apostles, chief President, and Dispenser of the royal Treasure-house, Foundation-stone of all the Faithful, solidity, plinth, seal and crown of the Catholic Church, O Peter, thou lover of Christ, lead thy sheep to the best of pastures, put thy lambs in the grassy field.

O Peter, we also hail thy glorious tomb! Well does it behove us, thy chosen sons of the West, to celebrate with faith and love the glories of this day. If all nations are moved at the tidings of thy triumphant death; if all tongues proclaim that from Rome perforce must the law of the Lord come forth, unto the whole world; is it not because this death of thine has turned Babylon into that city of divine oracles hailed by the son of Amos, in his prophecy?¹ is it not because the *mountain prepared*, in distant ages, to bear the house of the Lord, begins to peer from out the mist, and now stands forth in full day-light to the eyes of the nations? The site of the new Sion is for ever fixed; for on this day, is the *corner-stone laid*,² and Jerusalem is to have no other foundation, than this tried and precious Stone.

O Peter, on thee must we build; for fain are we to be dwellers in the Holy City. We will follow our Lord's counsel,³ by raising our structure upon the *rock*, so that it may resist the storm, and may become an eternal abode. Our gratitude to thee, who hast vouchsafed to uphold us, is all the greater, since this our senseless age, pretends to construct a new social edifice, which it would fix on the shifting sands of public opinion, and hence realises naught save downfall and ruin! Is the *stone* rejected by our modern architects any the less, *head of the corner*? And does not its strength appear in the fact (as it is written) that having rejected and cast it aside, they stumble against it and are hurt, yea broken?⁴

Standing erect, amid these ruins, firm upon the foundation, the rock against which the gates of hell cannot prevail,—we have all the more right to extol this day, on which the Lord hath, as our Psalm says

¹ Is. ii. 1-5.

² *Ibid.* xxviii. 16.

³ St Matth. vii. 24-27.

⁴ I Pet. ii. 6. 8.

*established the earth.*¹ The Lord did indeed manifest his greatness, when he cast the vast orbs into space, and poised them by laws so marvellous, that the mere discovery thereof does honour to science; but his reign, his beauty, his power, are far more stupendous when he lays the basis prepared by him to support that temple of which a myriad worlds scarce deserve to be called the pavement. Of this immortal day, did Eternal Wisdom sing, when divinely foretasting its pure delights, and preluding our gladness, he thus led on our happy chorus: "When the mountains
"with their huge bulk were being established, and
"when the earth was being balanced on its poles,
"when he established the sky above, and poised the
"fountains of waters, *when he laid the foundations of
"the earth*, I was with him, forming all things; and
"was delighted every day playing before him at all
"times; playing in the world, for my delights are to
"be with the children of men."²

Now that Eternal Wisdom is raising up, on thee, O Peter, the House of her mysterious delights,³ where else could we possibly find her, or be inebriated with her chalice, or advance in her love? Now that Jesus hath returned to heaven, and given us thee to hold his place, is it not henceforth from thee, that we have the words of Eternal Life?⁴ In thee is continued the mystery of the Word made Flesh and dwelling amongst us. Hence, if our religion, our love of the Emmanuel hold not on to thee, they are incomplete. Thou thyself, also, having joined the Son of Man at the Right Hand of the Father, the *cultus* paid unto thee, on account of thy divine prerogatives, reaches the Pontiff, thy successor, in whom thou continuest to live, by reason of these very prerogatives: a real *cultus*, extending to Christ

¹ Ps. xcii. 1.² Prov. viii.³ *Ibid.* ix.⁴ St. John, vi. 69.

in his Vicar, and which consequently cannot possibly be fitted into a subtile distinction between the See of Peter, and *him* who occupies it. In the Roman Pontiff, thou art ever, O Peter, the one sole Shepherd and support of the world. If our Lord hath said : *No one cometh to the Father but by Me* ;¹ we also know that none can reach the Lord, save by thee. How could the rights of the Son of God, the Shepherd and Bishop of our souls,² suffer in such homages as these paid by a grateful earth unto thee ? No ; we cannot celebrate thy greatness, without at once turning our thoughts to *Him*, likewise, whose sensible sign thou art,—an august sacrament, as it were. Thou seemest to say to us, as heretofore unto our fathers by the inscription on thine ancient statue :
 CONTEMPLATE THE GOD WORD, THE STONE DIVINELY CUT IN THE GOLD, UPON WHICH BEING FIRMLY FIXED I CANNOT BE SHAKEN !³

¹ St. John, xiv. 6.

² I Pet. ii. 25.

³ Deum Verbum intuemini, auro divinitus sculptam petram, in qua stabilitus non concutior. Dom Mabillon, *Vetera analecta*. T. IV.

JUNE 30.

THE COMMEMORATION OF ST. PAUL APOSTLE.

WHEREAS the Greeks on this day are uniting in one Solemnity, the *Memory*, as they express it, of the *illustrious Saints, the Twelve Apostles, worthy of all praise*,¹—let us follow in spirit, the Roman populace, who are gathered around the successor of Peter, and are making the splendid basilica on the Ostian Way re-echo with songs of victory, whilst he is offering to the Doctor of the Gentiles, the grateful homage of the city and of the world.

On the Twenty fifth of January, we beheld Stephen leading to Christ's mystic crib, the once *ravenous wolf of Benjamin*,² tamed at last, but who in the *morning* of his impetuous youth, had filled the Church of God with tears and bloodshed. His *evening* did indeed come when as Jacob had foreseen, Saul, the persecutor, would outstrip all his predecessors among Christ's disciples, in giving increase to the Fold, and in feeding the Flock, with the choicest food of his heavenly doctrine.³

By an unexampled privilege, Our Lord though

¹ Menæa, June 30.

² Gen. xlix. 27.

³ The following is mainly borrowed from Dom Guéranger in his work : *Sainte Cécile et la société romaine aux deux premiers siècles* as was likewise the passage concerning St Peter, see above p. 406-14.

already seated at the Right Hand of his Father, vouchsafed not only to call, but personally to instruct this new disciple, so that he might one day be numbered amongst his Apostles. The ways of God can never be contradictory one to another; hence, this creation of a new apostle may not be accomplished in a manner derogatory to the divine constitution already delivered to the Christian Church by the Son of God. Therefore, as soon as the illustrious convert emerges from those sublime contemplations, during which the Christian dogma has been poured into his soul, he must needs go to Jerusalem to see Peter, as he himself relates to his disciples in Galatia. "It behoved him," says Bossuet, "to collate his own Gospel with that of the prince of the Apostles."¹ From that moment, aggregated as a co-operator in the preaching of the Gospel, we see him at Antioch (in the "Acts of the Apostles"), accompanied by Barnabas, presenting himself to the work of *opening the Church unto the Gentiles*, the conversion of Cornelius having been already effected by Peter himself. He passes a whole year in this city, reaping an abundant harvest. After Peter's imprisonment in Jerusalem, at his subsequent departure for Rome, a warning from on high makes known to those who preside over the Church at Antioch, that the moment is come for them to impose hands on the two missionaries, and confer on them the sacred character of Ordination.

From that hour Paul attains the full stature of an apostle, and it is clear that the mission unto which he had been preparing is now opened. At the same time, in St. Luke's narrative, Barnabas almost disappears, retaining but a very secondary position. The new Apostle has his own disciples, and he henceforth

¹ Sermon sur l'unité.

takes the lead in a long series of peregrinations marked by as many conquests. His first is to Cyprus, where he seals an alliance with ancient Rome, analogous to that which Peter contracted at Cesarea.

In the year 43, when Paul landed in Cyprus, its pro-consul was Sergius Paulus, illustrious for his ancestry, but still more so for the wisdom of his government. He wished to hear Paul and Barnabas: a miracle worked by Paul, under his very eyes, convinced him of the truth of his teaching; and the Christian Church counted, that day, among her sons one who was heir to the proudest name among the noble families of Rome. Touching was the mutual exchange that took place on this occasion. The Roman Patrician had just been freed by the Jew from the yoke of the Gentiles; in return, the Jew hitherto called *Saul* received and thenceforth adopted the name of *Paul*, as a trophy worthy of the Apostle of the Gentiles.

From Cyprus Paul travelled successively to Cilicia, Pamphylia, Pisidia, and Lycaonia, everywhere preaching the Gospel and founding Churches. He then returned to Antioch in the year 47, and found the Church there in a state of violent agitation. A party of Jews, who had come over to Christianity from the ranks of the Pharisees, whilst consenting indeed to the admission of gentiles into the Church, were maintaining that this could only be on condition of their being likewise subjected to Mosaic practices, such as, circumcision, distinction of meats, etc. The Christians, who had been received from among the gentiles, were disgusted at this servitude to which Peter had not subjected them; and thus the controversy became so hot, that Paul deemed it necessary to undertake a journey to Jerusalem where Peter had lately arrived, a fugitive from Rome, and where the Apostolic College was at that moment

furthermore represented by John, as well as by James the bishop of the city. These being assembled to deliberate on the question, it was decreed, in the name and under the influence of the Holy Ghost, that the exacting of anything relative to Jewish rites should be utterly forbidden in the case of gentile converts. It was on this occasion, too, that Paul received from these *Pillars*, as he styles them, the confirmation of this his apostolate superadded to that of the Twelve, and to be specially exercised in favour of the gentiles. By this extraordinary ministry deputed to the *nations*, the Christian Church definitively asserted her independence of Judaism; and the gentiles could now freely come flocking into her bosom.

Paul then resumed his course of apostolic journeys over all the Provinces he had already evangelised, in order to confirm the Churches. Thence, passing through Phrygia, he came to Macedonia, stayed a while at Athens, and then on to Corinth, where he remained a year and a half. At his departure he left in this city a flourishing Church, whereby he excited against him the fury of the Jews. From Corinth, Paul went to Ephesus, where he stayed two years. So great was his success with the gentiles there, that the worship of Diana was materially weakened; whereupon a tumult ensuing, Paul thought the moment come for his departure from Ephesus. During his abode there he made known to his disciples a thought that had long haunted him: *I must needs see Rome*: the capital of the gentile world was indeed calling the Apostle of the Gentiles.

The rapid growth of Christianity in the capital of the empire had brought face to face and in a manner more striking than elsewhere, the two heterogeneous elements which formed the Church of that day: the unity of Faith held together in one fold

those that had formerly been Jews, and those that had been pagans. Now it so happened, that some of both of these classes, too easily forgetting the gratuity of their common vocation to the faith, began to go so far as to despise their brethren of the opposite class, deeming them less worthy than themselves of that baptism which had made them all equal in Christ. On the one side, certain Jews disdained the gentiles, remembering the polytheism which had sullied their past life with all those vices which come in its train. On the other side, certain gentiles contemned the Jews, as coming from an ungrateful and blinded people, who had so abused the favours lavished upon them by God as to crucify the Messias.

In the year 53, Paul, already aware of these debates, profited of a second journey to Corinth, to write to the Faithful of the Church in Rome that famous Epistle in which he emphatically sets forth how gratuitous is the gift of faith; and maintains how Jew and gentile alike, being quite unworthy of the divine adoption, have been called solely by an act of pure mercy. He likewise shows how Jew and gentile, forgetting the past, have but to embrace one another in the fraternity of one same faith, thus testifying their gratitude to God through whom both of them have been alike prevented by grace. His apostolic dignity, so fully recognised, authorised Paul to interfere in this matter, though touching a Christian centre not founded by him.

Whilst awaiting the day when he could behold with his own eyes the queen of all Churches, lately fixed by Peter on the Seven Hills, the Apostle was anxious once again to make a pilgrimage to the City of David. Jewish rage was just at that moment rampant in Jerusalem against him; national pride being more specially piqued, in that he, the former

disciple of Gamaliel, the accomplice of Stephen's murder, should now invite the gentiles to be coupled with the sons of Abraham, under the one same Law of Jesus of Nazareth. The Tribune Lysias was scarce able to snatch him from the hands of these blood-thirsty men, ready to tear him to pieces. The following night Christ appeared to Paul, saying to him: *Be constant, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.*

It was not, however, till after two years of captivity, that Paul, having appealed to Cæsar, landed in Italy at the beginning of the year 56. Then at last the Apostle of the Gentiles made his entry into Rome: the trappings of a victor surrounded him not; he was but a humble Jewish prisoner led to the place where all appellants to Cæsar were mustered; yet was he that Jew whom Christ himself had conquered on the way to Damascus. No longer *Saul*, the Benjamite, he now presented himself under the Roman name of *Paul*; nor was this a robbery on his part, for after Peter, he was to be the second glory of Rome, the second pledge of her immortality. He brought not the primacy with him indeed, as Peter had done, for that had been committed by Christ to one alone; but he came to assert in the very centre of the gentile world, the divine delegation which he had received in favour of the *nations*, just as an affluent flows into the main stream, which mingling its waters with its own, at last empties them unitedly into the ocean. Paul was to have no successor in his extraordinary mission; but the element which he had deposited in the Mistress, the Mother Church, was of such value, that in course of ages the Roman Pontiffs, heirs to Peter's monarchical power have ever appealed to Paul's memory as well; pronouncing their mandates in the united names of the "Blessed Apostles Peter and Paul."

Instead of having to await in prison the day whereon his cause was to be heard, Paul was at liberty to choose a lodging place in the city. He was obliged, however, to be accompanied day and night by a soldier to whom, according to the usual custom, he was chained, but only in such a way as to prevent his escape: all his movements being otherwise left perfectly free, he could easily continue to preach the Word of God. Towards the close of the year 57, in virtue of his appeal to Cæsar, the Apostle was at last summoned before the pretorium; and the successful pleading of his cause resulted in his acquittal.

Being now free, Paul revisited the East, confirming on his Evangelical course the Churches he had previously founded. Thus Ephesus and Crete once more enjoyed his presence; in the one he left his disciple Timothy as bishop, and in the other Titus. But Paul had not quitted Rome for ever: marvelously illumined as she had been by his preaching, the Roman Church was yet to be gilded by his parting rays and empurpled by his blood. A heavenly warning, as in Peter's case, bade him also return to Rome where martyrdom was awaiting him. This fact is attested by St. Athanasius:¹ we learn the same also from St. Asterius of Amaseus, who hereupon remarks, that the Apostle entered Rome once more, "in order to teach the very masters of the world; to turn them into his disciples; and by their means to wrestle with the whole human race. There, Paul finds Peter engaged in the same work; he at once yokes himself to the same divine chariot with him, and sets about instructing the children of the Law, within the Synagogues, and the Gentiles outside."²

At length Rome possesses her two Princes conjointly: the one seated on the eternal chair, holding

¹ De fuga sua. xviii.

² Homil. viii.

in his hands the keys of the kingdom of heaven; the other surrounded by the sheaves he has garnered from the fields of the Gentile world. They shall now part no more; even in death, as the Church sings, they shall not be separated. The period of their being together was necessarily short, for they must needs render to their Master the testimony of blood before the Roman world should be freed from the odious tyranny under which it was groaning. Their death was to be Nero's last crime; after that he was to fade from sight, leaving the world horror-stricken at his end, as shameful as it was tragic.

It was in the year 65 that Paul returned to Rome; once more signalling his presence there by the manifold works of his apostolate. From the time of his first labours there, he had made converts even in the very palace of the Cæsars: being now returned to this former theatre of his zeal, he again finds entrance into the imperial abode. A woman who was living in criminal intercourse with Nero, as likewise a cup-bearer of his, were both caught in the apostolic net, for it were hard indeed to resist the power of that mighty word. Nero, enraged at "this foreigner's" influence in his very household, was bent on Paul's destruction. Being first of all cast into prison, his zeal cooled not, but he persisted the more in preaching Jesus Christ. The two converts of the imperial palace having abjured, together with paganism, the manner of life they had been leading, this twofold conversion of theirs did but hasten Paul's martyrdom. He was well aware that it would be so, as can be seen in these lines addressed to Timothy: "I labour even unto bands, as an evil doer; but the word of God is not bound. Therefore, I endure all things for the sake of the elect. For I am even now ready to be sacrificed, like a victim already sprinkled with the lustral water, and the time of

“my dissolution is at hand. I have fought the good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of Justice which the Lord, the just Judge, will render to me in that day.”¹

On the Twenty-ninth of June, in the year 67, whilst Peter, having crossed the Tiber by the Triumphal bridge, was drawing nigh to the cross prepared for him on the Vatican plain, another martyrdom was being consummated on the left bank of the same river. Paul, as he was led along the Ostian Way, was also followed by a group of the Faithful who mingled with the escort of the condemned. His sentence was that he should be beheaded at the Salvian Waters. A two miles' march brought the soldiers to a path leading eastwards, by which they led their prisoner to the place fixed upon for the martyrdom of this, the Doctor of the Gentiles. Paul fell on his knees, addressing his last prayer to God; then having bandaged his eyes, he awaited the death-stroke. A soldier brandished his sword, and the Apostle's head, as it was severed from the trunk, made three bounds along the ground; three fountains immediately sprang up on these several spots. Such is the local tradition; and to this day, three fountains are to be seen on the site of his martyrdom, over each of which an altar is raised.

Let us unite our voice of homage to that of preceding ages in honour of this *Vessel of Election*, whence salvation flows so abundantly over our earth. Let us first borrow the following Responsories from the Roman Office, the formulæ of which for to-day's feast present such a fair collection of graceful beauty.

¹ 2 Tim.

R. Thou art a Vessel of Election, O holy Apostle, Paul, thou Preacher of Truth unto the whole world: * By whom all nations have known the grace of God.

V. Intercede for us unto God who elected thee. * By whom.

R. By the grace of God I am what I am: * And his grace in me hath not been void, but ever abideth in me.

V. He who wrought in Peter among the Apostles hath wrought in me also among the Gentiles. * And his.

R. Tu es vas electionis, sancte Paule Apostole, prædicator veritatis in universo mundo: * Per quem omnes gentes cognoverunt gratiam Dei.

V. Intercede pro nobis ad Deum, qui te elegit. * Per quem.

R. Gratia Dei sum id quod sum: * Et gratia ejus in me vacua non fuit, sed semper in me manet.

V. Qui operatus est Petro in apostolatum, operatus est et mihi inter gentes. * Et gratia.

On the feast of the Conversion of the great Apostle, Adam of Saint Victor furnished a theme for our songs in an admirable Sequence. The Missal of Liège of the year 1527 offers us the following, the simplicity of which is wanting neither in gracefulness nor depth:

SEQUENCE.

Unto the Doctor of the Gentiles, clap your applauding hands, O ye Gentiles: and with voice proclaim your soul's wishes.

To the Shepherd appertaineth the care of the flock: unto the sheep it behoveth to revere the Shepherd.

O chosen vessel, vessel of honour without flaw, rightfully treasured by such as seek indeed pastures watered by the true Fountain:

The sacred Conversion of the Doctor of the Gentiles con-

Doctori gentium
Gentes applaudite:
Votaque mentium
Voce depromite.

Pastori gregibus
Curam impendere:
Pastorem ovibus
Incumbit colere.

Electum vasculum,
Honoris ferculum
Tumoris vacuum
Jure percolitis,
Qui veri quæritis
Fontis irriguum.

Exempli gratiam,
Laudis materiam

In hoc exilio
Confert et gaudium,
Doctoris gentium
Sacra conversio.

Rapax mane,
Sero munificus:
Non inane
Benjamin typicus
Tulit auspicium.

Parit mater
Doloris filium:
Vocat pater
Dextræ suffragium,
Doctus mysterium.

Quod Saulus rapuit,
Paulus distribuit:
Divisit spolia
Legis in gratia.

Quem Annas statuit
Ducem malitiæ,
Christus exhibuit
Ministrum gratiæ.

Dum vacat cædibus,
Cæcatus corruit:
Lapsa de nubibus
Vox eum arguit.

Cur me persequeris,
Saule, nec sequeris:
Cur in aculeum
Vertis calcaneum?

Cum me persequeris,
Præstare crederis
Mihi obsequium:
In meis fratribus
Cruentis manibus
Versando gladium.

Excessit littera,
Cesserunt vetera:
Præconem gratiæ
Te nunc constituo:
Surge continuo,
Locum do veniæ.

O plena gratia,
De cujus cumulo

fers gladness in this our exile,
subject of praise, and a worthy
example.

At morn, ravenous; at eve,
munificent: not vainly did the
type of Benjamin give omen.

The Mother brought forth a
son of pain: the Father called
him the *Son of the right hand*,
for he knew the mystery.

That which Saul had rav-
ished, Paul distributed: he
divided the spoils of the Law
in grace.

Him whom Annas appointed
to be the Leader of wicked-
ness, Christ showed to be the
Minister of grace.

Whilst intent on slaughter,
he falls down blind: a voice
from the clouds reproves him.

"Wherefore persecutest
"thou Me, O Saul, wherefore
"followest Me not? Where-
"fore kickest thou against the
"goad?

"The while thou persecu-
"test Me, thou thinkest to do
"Me service brandishing the
"sword with bloody hands
"against My brethren.

"The letter is at an end,
"the old things are done away
"with: thee do I now consti-
"tute Preacher of grace: at
"once arise, I give place to
"pardon."

O full grace from out whose
copious stream the arid world

is inundated.

O happy vocation, not on account of merits : O copious donation, beyond all measure due !

Through the midst of water, through the fire of the Spirit, he passes to divine refreshment.

His name being changed, changed are his manners : in order he is second, in labours he is first.

Of Apostles called in the first instance, he is peer : he excels in his epistles, he is called directly by Heaven.

Thrice is he beaten with rods, once stoned : thrice drowned in the sea, yet perished not in the waves.

In spirit rapt to the Third Heaven, he beheld with mental gaze the mystery of God, nor spoke it again, for speak it he could not.

O matchless Shepherd, glory of shepherds, by a safe pathway lead, conduct, establish thy sheep in the place of perennial pasture.

Amen.

Saint Peter Damian has consecrated a hymn to the Doctor of the Gentiles in strains of energetic piety.

HYMN.

O Paul, incomparable Doctor, O resounding Trumpet of

Arenti copia
Redundat sæculo.
Felix vocatio,
Non propter meritum :
Larga donatio,
Sed præter debitum.
Per aquæ medium,
Per ignem Spiritus,
Ad refrigerium
Transit divinitus.
Mutato nomine,
Mutatur moribus :
Secundus ordine,
Primus laboribus.
Par est apostolis
Vocatis primitus :
Præest epistolis,
Vocatus cœlitus.
Ter virgis cæditur,
Semel lapidibus :
Ter mari mergitur,
Nec perit fluctibus,
Ad cœlum tertium
Raptus in spiritu,
Dei mysterium
Mentis intuitu
Intuetur,
Nec loquitur,
Quia nec loqui sinitur.
O pastor inclyte,
Pastorum gloria,
Felici tramite
Tua ovilia
Deduc,
Perduc,
Constitue
Perennis loco pascuæ.
Amen.

Paule, doctor egregie,
Tuba clangens Ecclesiæ,

Nubes volans ac tonitrum
Per amplum mundi circuitum.

Nobis potenter intona,
Ruraque cordis irriga :
Cœlestis imbre gratiæ
Mentes virescant aridæ.

O magnum Pauli meritum,
Cœlum conscendit tertium,
Audit verba mysterii
Quæ nullis audet eloqui.

Dum Verbi spargit semina,
Seges surgit uberrima :
Sic cœli replent horreum
Bonorum fruges operum.

Micantis more lampadis,
Perfundit orbem radiis :
Fugatur errorum tenebras,
Ut sola regnet veritas.

Sit Patri laus ingenito,
Sit decus Unigenito,
Sit utriusque parili
Majestas summa Flamini.
Amen.

the Church, O fleeting Cloud
swift carrying the thunder all
round earth's circuit,—

Do thou roar thy potent
thunders into us, and irrigate
the fields of our hearts : may
our arid souls wax green, be-
neath the sweet showers of
heavenly graces.

O mighty merit of Paul, he
scales the third heaven, he
hears words of mystery, which
he dares not to repeat to any-
one.

Whilst he casts the seed
of the Word, a rich harvest
springs up : thus are heaven's
granaries filled with the fruits
of good works.

After the manner of a lamp,
he sheds his rays over the
world : the darkness of error
he puts to flight, and Truth
reigns alone.

Praise be to the Father, born
of none, glory be to the Only-
Begotten, Supreme Majesty be
to the Spirit, equal of Both.

Amen.

In conclusion, conformably with liturgical tradition which never celebrates one of these two Apostles without making a commemoration of the other, we give below, despoiled of all later touches, the entire poem of Elpis, whence yesterday's Vesper hymn culled but two strophes. The third strophe is used by the Church on the other Feasts of Saint Peter, the fourth on those of Saint Paul ; the two unitedly formed the Lauds hymn of yesterday's Feast.

HYMN.

Aurea luce et decore roseo, O Light of Light (*Jesus*),
Lux lucis, omne perfudisti Thou hast inundated every age

with a golden light and with a ruddy beauty, adorning the heavens with a glorious martyrdom, on this sacred day, which gives pardon to the guilty.

The Door-keeper of heaven, as also the Teacher of the universe, the Judges of the world, the true Lights of the earth, the one conquering by the cross, the other by the sword, crowned with laurel, both take their seats in the senate of (*true*) Life.

Come! O Good Shepherd, Peter, do thou mercifully receive the prayers of suppliants, and loosen the fetters of sin, by the power given to thee, whence, by thy word, thou shuttest or openest heaven to all.

O Paul, thou excellent Teacher, instruct us, regulate our way of living, and do thou carefully bear us up in spirit to heaven: until that which we now have but in part being brought to an end, that which is perfect may be given to us in its plenitude.

O Twin Olive Trees, made one in tenderness of affection, grant that devoted in faith, strong in hope, and above all, filled from the Fount of two-fold charity, we may come to live for ever after the death of this flesh.

To the Trinity in Unity, to which there is ever due Supreme dominion, both in time past, and now through everlasting ages, may there be

sæculum :

Decorans cœlos inclyto martyrio,

Hac sacra die quæ dat reis veniam.

Janitor cœli, Doctor orbis pariter,

Judices sæcli, vera mundi lumina :

Per crucem alter, alter ense triumphans,

Vitæ senatum laureati possident.

Jam, bone Pastor Petre, clemens accipe

Vota precantum, et peccati vincula

Resolve, tibi potestate tradita,

Qua cunctis cœlum verbo claudis, aperis.

Doctor egregie, Paule, mores instrue,

Et mente polum nos transferre satage :

Donec perfectum largiatur plenius,

Evacuato quod ex parte gerimus.

Olivæ binæ pietatis unica, Fide devotos, spe robustos

maxime, Fonte repletos charitatis geminæ,

Post mortem carnis implete vivere.

Sit Trinitati sempiterna gloria,

Honor, potestas, atque jubilatio,

In unitate cui manet im-

perium, Ex tunc, et modo, per æter- na sæcula. Amen.	eternal glory, honour, power, and jubilation! Amen.
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To thee, O Paul, we turn this day! Happily fixed as we are on Peter, the *Rock* that supports the Church, could we possibly forget thee by whose labours our forefathers, the Gentiles, became part of the *City of God*? Sion, once the well-beloved, rejected the Stone and stumbled against it: tell us then the mystery of this other Jerusalem *come down from heaven*, the materials whereof were nevertheless drawn up from the abyss! Compacted together in admirable masonry, they proclaim the glory of the skilful Architect who laid them on the *Corner-Stone*; and precious stones of such surpassing brilliancy are they, as to outshine all the gems of the *Daughter of Sion*. To whom is this new-comer indebted for all her beauty, for all these her bridal honours? How have the sons of the *forsaken one* come out from the unclean dens where their mother dwelt, a companion of dragons and of leopards?¹ It is because the Voice of the Spouse was heard saying: *Come, my Bride, come from Libanus; from the top of Amana, from the top of Sanir and Hermon!*² Nevertheless, the Spouse in his own Sacred person, whilst he lived here below, never quitted the ancient Land of Promise, and his mortal accents never once fell on the ear of *her* who dwelt beyond the confines of Jacob? But, O Paul, didst thou not exclaim: *How shall they call upon Him? how believe Him of whom they have not heard?*³ Yet whosoever knows thy love of the Spouse, has naught to fear, mindful that thou thyself, O holy Apostle, hast proposed the problem and canst solve it.

¹ Cantic. iv. 8.² *Ibid.*³ Rom. x. 14.

Lo! this is the answer,—we sang it on the day of Christ's triumphant Ascension: "When the beauty of the Lord shall arise above the heavens, he shall be mounted on a cloud, and the wing of the wind shall be his swift steed; and, clad in light, he shall dart from pole to pole across the heavens, giving his gifts to the children of men."¹ Thou thyself, O Paul, art this *cloud*, this *wing of the wind* bearing the Bridegroom's message unto the nations; yea, thou wast expressly chosen from on high to teach the Gentiles, as those pillars of the Church, Peter James, and John, have attested.² How beauteous thy feet, when, having quitted Sion, thou didst appear on our mountains and didst cry out to the Gentiles: *Thy God shall reign.*³ How sweet thy voice, when it murmured in the ear of the poor forsaken one, the heavenly call: *Hearken, O daughter, and see, and incline the ear of thy heart.*⁴ How tender the pity thou didst evince to her who had long lived a stranger to the Covenant, without promise, without a God in this world!⁵

Alas, afar off indeed was she whom it behoved thee to lead to the Lord Jesus and to bring so nigh to him, that he and she should form but one body! Thou didst experience, in this immense labour, both the pains of childbirth, and the cares of a mother giving the breast to her new-born babe; thou hadst to bear the tedious delay of the growth of the Bride, to ward from her every defilement, to inure her gradually to the dazzling light of the Spouse; until, at last, rooted and founded in charity, and having reached unto the measure of the age of the fulness of

¹ Respons. of Matins Ascen.

³ Is. lii. 7.

² Gal. ii. 7-9.

⁴ Ps. xlv. 11.

⁵ Eph. ii. 12. The sequel is strung together freely, from this and his other Epistles.

Christ, she might indeed be his glory, and be filled by him to all the plenitude of God. But what a toil to bring up this new creation, from the original slime, to the throne of the heavenly Adam, at the Right Hand of the Father! Oftentimes repulsed, betrayed, put in chains, misunderstood in the most delicate sentiments of thine apostolic heart, thou hadst naught for thy salary, save untold anguish and suffering. Yet, fatigue, watchings, hunger, cold, nakedness, abandonment, open violence, perfidious attacks, perils of all kinds, far from abating, did but excite thy zeal; joy superabounded in thee; for these sufferings were the filling up of those which Jesus had endured to purchase that alliance so long ambitioned by Eternal Wisdom. After his example, thou too hadst but one end, whither tended all thy strength and all thy gentleness: along the dusty Roman roads, or tempest-tossed into the depth of the sea; in the city or the desert; borne aloft on ecstatic wing into the third heavens, or bowed beneath the whips of the Jews and the sword of a Nero; everywhere bearing the embassy of Christ, thou didst boldly defy alike life and death, powers of earth and powers of heaven, to stay the might of the Lord, or of his love, whereby thou wast upheld in thy vast enterprise. Then, as if aware by anticipation of the amaze that would be excited by these enthusiastic outpourings of thy great soul, thou didst utter this sublime cry: *Would to God that you could bear with some little of my folly: but do bear with me, for I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ!*¹

Yesterday, O Paul, thy work was ended. Having given all, thou at length gavest thyself. The sword,

¹ 2 Cor. xi. 1, 2.

by striking off thy sacred head, accomplished Christ's triumph, even as thou hadst predicted. Peter's death fixes the throne of the Spouse in its predestined place. But to thee is the Bride, the Gentile world, indebted for that she is now able, as she sits at the right hand of the Spouse, to turn to the rival Synagogue exclaiming: *I am black, but beautiful, daughters of Jerusalem; therefore hath the King loved me and chosen me to be his queen!*¹

Praise then be to thee, O Apostle, now and for ever! Eternity itself will not suffice to exhaust the gratitude of us, the "Nations." Accomplish thy work in each one of us during all ages; permit not that, by the falling off of any one amongst those called by Our Lord to complete his mystic Body, the Bride be deprived of one single increase on which she might have counted. Uphold and brace against despondency the preachers of the sacred Word, all those who by the pen or by any title whatsoever, are continuing thy work of light. Multiply those valiant apostles who are ever narrowing upon our globe the boundaries of darkness. Thou didst promise to remain with us, to be ever watchful of faith's progress in souls, and to cause the pure delights of divine union to be ever developing there. Keep thy promise; because of thy going away to Jesus, thy word is none the less plighted to those who, like ourselves, could not know thee here below. For to those *who have not seen thy face in the flesh*, thou hast left, in one of thine immortal Epistles, the assurance that thou wilt take care *that their hearts be comforted, being instructed in charity, and unto all riches of fulness of understanding, unto the knowledge of the mystery of God the Father and of Christ Jesus, in whom are hid all the treasures of wisdom and knowledge.*²

¹ Cantic. i. 4; iv. 8.

² Coloss. ii. 1-3.

During this season of the sacred cycle, the reign of the Holy Spirit who formeth saints,¹ grant that Christians of good will may be brought to understand how, by their very baptism, they are put in possession of that sublime vocation which is too often imagined to be the happy lot of but a chosen few. Oh! would that they could seize this grand yet very simple idea, which thou hast given of the mystery wherein is contained the absolute and universal principle of *Christian Life*;² that, having been buried with Jesus under the waters, and thereby incorporated with him, they must necessarily be bound by every right and title to become *saints*, to aim at union with Jesus in his *Life*, since they have been granted union with him in his *Death*. *Ye are dead, and your life is hidden with Christ in God!*³ these were the words addressed by thee to our forefathers: oh! then, repeat them to us likewise, for thou didst give them as a truth intended for all without distinction! Suffer not, O Doctor of us, Gentiles, that the light grow dim among us, to the great detriment of the Lord and of his Bride.

¹ Rom. viii.² *Ibid.* vi.³ Coloss. iii. 3.

THE FIRST SUNDAY OF JULY.

FEAST OF THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST.



JOHN the Baptist has pointed out the Lamb, Peter has firmly fixed His throne, Paul has prepared the Bride; this their joint work, admirable in its unity, at once suggests the reason for their feasts occurring almost simultaneously on the cycle. The alliance being now secured, all three fall into shade; whilst the Bride herself, raised up by them to such lofty heights, appears alone before us, holding in her hands the sacred cup of the nuptial-feast.

This gives the key of to-day's solemnity; revealing how its illumining the heavens of the holy Liturgy, at this particular season, is replete with mystery. The Church, it is true, has already made known to the sons of the New Covenant, and in a much more solemn manner, the price of the Blood that redeemed them, its nutritive strength, and the adoring homage which is its due. Yes; on *Good Friday*, earth and heaven beheld all sin drowned in the saving stream, whose eternal flood-gates at last gave way, beneath the combined effort of man's violence and of the love of the divine Heart. The festival of *Corpus Christi* witnessed our prostrate worship before the altars whereon is perpetuated the Sacrifice of Calvary, and where the outpouring of the Precious Blood affords drink to the humblest little ones, as

well as to the mightiest potentates of earth, lowly bowed in adoration before it. How is it, then, that Holy Church is now inviting all Christians to hail, in a particular manner, the stream of life ever gushing from the sacred fount? What else can this mean, but that the preceding solemnities have by no means exhausted the mystery? The peace which the *Blood* has made to reign in the high places as well as in the low; the impetus of its wave bearing back the sons of Adam from the yawning gulf, purified, renewed, and dazzling white in the radiance of their heavenly apparel; the Sacred Table outspread before them, on the waters' brink, and the Chalice brimful of inebriation; all this preparation and display would be objectless, all these splendours would be incomprehensible, if man were not brought to see therein the wooings of a *Love* that could never endure its advances to be outdone by the pretensions of any other. Therefore, the Blood of Jesus is set before our eyes, at this moment, as *the Blood of the Testament*; the pledge of the alliance *proposed to us by God*; ¹ the dower stipulated upon by Eternal Wisdom for this divine union to which he is inviting all men, and whereof the consummation in our soul is being urged forward with such vehemence by the Holy Ghost. This is why the present festival, fixed as it is upon a day that must necessarily be one of the Sundays after Pentecost, does not interrupt, in any way, the teaching which these Sundays are particularly meant to convey, but tends rather to confirm it.

“Having therefore, Brethren, a confidence in the “entering into the Holies by the Blood of Christ,” says the Apostle, “a new and living way which he “hath dedicated for us through the veil, that is to “say, his flesh, let us draw near with a pure heart

¹ Exod. xxiv. 8; Heb. ix. 20.

“in fulness of faith, having our hearts sprinkled
“from an evil conscience, and our bodies washed
“with clean water, let us hold fast the confession of
“our hope without wavering, for he is faithful that
“hath promised. Let us consider one another to
“provoke unto charity and to good works.¹ And
“may the God of peace who brought again from the
“dead the great pastor of the sheep, Our Lord Jesus
“Christ, in the Blood of the everlasting Testament,
“fit you in all goodness, that you may do his will:
“doing in you that which is well-pleasing in his
“sight, through Jesus Christ, to whom is glory for
“ever and ever. Amen!”²

Nor must we omit to mention here, that this feast is a monument of one of the most brilliant victories of Holy Church, in our own age. Pius IX. had been driven from Rome in 1848, by the triumphant revolution; but the following year, just about this very season, his power was re-established. Under the ægis of the Apostles on June 28th and the two following days, the *eldest daughter of the Church*, faithful to her past glories, swept the ramparts of the Eternal City; and on July 2nd, Mary's festival, the victory was completed. Not long after this, a twofold decree notified to the City and to the world the Pontiff's gratitude and the way in which he intended to perpetuate, in the sacred Liturgy, the memory of these events. On August 10th, from Gaëta itself, the place of his exile in the evil day, Pius IX, before returning to re-assume the government of his States, addressing himself to the invisible Head of the Church, confided her in a special manner to His divine care, by the institution of this day's Festival; reminding Him that it was for His Church that He vouchsafed to shed all His Precious Blood.

¹ Heb. x. 19-24.

² *Ibid.* xiii. 20, 21.

Then, when the Pontiff re-entered his Capital, turning to Mary, just as Pius V. and Pius VII. had done under other circumstances, he, the Vicar of Christ, solemnly attributed the honour of the recent victory to Her who is ever the "Help of Christians," for on the Feast of Her *Visitation* it had been gained; and he now decreed that this said Feast of July 2nd should be raised from the rite of *double-major* to that of *second class* throughout the whole world. This was but a prelude to the definition of the dogma of the Immaculate Conception, which the immortal Pontiff had already in project, whereby the crushing of the serpent's head would be completed.

MASS.

The Church, gathered by the Apostles from the midst of all the nations under heaven, advances towards the Altar of the Spouse who hath redeemed her in his Blood, and in the Introit hails his Merciful Love. She, henceforth, is the *Kingdom* of God, the depository of *Truth*.

INTROIT.

Redemisti nos, Domine,
in Sanguine tuo, ex omni
tribu, et lingua, et populo,
et natione, et fecisti nos Deo
nostro regnum.

Ps. Misericordias Domini
in æternum cantabo: in gen-
erationem et generationem
annuntiabo veritatem tuam
in ore meo. *V.* Gloria Pa-
tri. Redemisti nos.

Thou hast redeemed us, O
Lord, in thy Blood, out of every
tribe and tongue, and people
and nation, and hast made us
to our God a kingdom.

Ps. The mercies of the Lord
I will sing for ever: I will show
forth thy truth with my mouth
to generation and generation.
V. Glory, &c. Thou hast.

The Blood of the Man-God being the pledge of peace between heaven and earth, the object of pro-

foundest worship, yea, itself the very centre of the whole Liturgy, and our assured protection against all the evils of this present life, deposits, even now, in the souls and bodies of those whom it has ransomed, the germ of eternal happiness. The Church, therefore, in her Collect, begs of the Father, who has given us His Only-Begotten Son, that this divine germ may not remain sterile within us, but may come to full development in heaven.

COLLECT.

Almighty and everlasting God, who hast appointed thy Only-Begotten Son to be the Redeemer of the world, and hast been pleased to be appeased by his Blood: grant us, we beseech thee, so to venerate with solemn worship the price of our salvation, and to be on earth so defended by its power from the evils of this present life, that we may rejoice in its perpetual fruit in heaven. Through the same Lord, &c.

Omnipotens sempiterne Deus, qui Unigenitum Filium tuum mundi Redemptorem constituisti, ac ejus Sanguine placari voluisti: concede quæsumus, salutis nostræ pretium solemnī cultu ita venerari, atque a præsēntis vitæ malis ejus virtute defendi in terris; ut fructu perpetuo lætemur in cœlis. Per eundem Dominum.

A commemoration is here made of the Sunday, which cedes to the Feast of the Precious Blood the first honours of this day.

EPISTLE.

Lesson from the Epistle of Saint Paul to the Hebrews.

Ch. IX.

Brethren, Christ, being come a High Priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood

Lectio Epistolæ beati Pauli Apostoli ad Hebræos.

Cap. IX.

Fratres, Christus assistens Pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non hujus creationis: neque per san-

guinem hircorum aut vitulorum, sed per proprium Sanguinem introivit semel in Sancta, æterna redemptione inventa. Si enim sanguis hircorum et taurorum, et cinis vitulæ aspersus inquinatossanctificatademundationemcarnis: quantomagis Sanguis Christi, qui per Spiritum Sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab operibus mortuis, ad serviendum Deo viventi? Et ideo novi Testamenti Mediator est: ut morte intercedente, in redemptionem earum prævaricationum quæ erant sub priori Testamento, reprobmissionem accipiant, qui vocati sunt, æternæ hereditatis: in Christo Jesu Domino nostro.

of goats or of calves, but by his own Blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh, how much more shall the Blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works to serve the living God? And, therefore, he is the Mediator of the New Testament; that by means of his death, for the redemption of those transgressions which were under the former Testament, those that are called may receive the promise of eternal inheritance; in Christ Jesus our Lord.

The Epistle that has just been read to us is the confirmation of what we were saying above, as regards the special character of this festival. It was by his own Blood that the Son of God entered into heaven; this divine Blood continues to be the means whereby we also may be introduced into the eternal alliance. Thus, the Old Covenant founded, as it was, on the observance of the precepts of Sinai, had likewise by *blood* consecrated the people and the law, the tabernacle and the vessels it was to contain; but the whole was but a figure. "Now," says Saint Ambrose, "it behoves us to tend to *Truth*. Here "below, there is the shadow; here below, there is the "image; up yonder, there is the *Truth*. In the law "was but the shadow; the image is to be found in

"the Gospel; the *Truth* is in heaven. Formerly a lamb was immolated; now Christ is sacrificed, but he is so only under the signs of the mysteries, whereas in heaven it is without veil. There alone, consequently, is full perfection, unto which our thoughts should cleave, because all perfection is in Truth without image and without shadow."¹ Yea! there alone is rest: thither, even in this world, do the sons of God tend; without indeed attaining fully thereunto, they get nearer and nearer, day by day; for there alone is to be found that peace which forms saints.

"O Lord God," cries out in his turn another illustrious Doctor, the great Saint Augustine, "give us this peace, the peace of repose, the peace of the seventh day, of that Sabbath whose sun never sets. Yea! verily the whole order of nature and of grace is very beautiful unto thy servitors, and goodly are the realities they cover; but these images, these successive forms, bide only awhile, and their evolution ended, they pass away. The days thou didst fill with thy creations are composed of morning and of evening, the seventh alone excepted, for it declineth not, because thou hast for ever sanctified it, in thine own *Rest*. Now what is this *Rest*, save that which thou takest in us, when we ourselves repose in thee, in the fruitful peace which crowns the series of thy graces in us? O sacred *Rest*, more productive than labour! the perfect alone know thee, they who suffer the divine Hand to accomplish within them the Work of the Six Days."²

And, therefore, our Apostle goes on to say, interpreting, by means of other parts of Scripture, his own

¹ Ambr. De Offic. I. 48.

² Aug. Confess. XIII. 35-37; de Genesi ad litt. IV. 13-17; et *alibi passim*.

words, just read to us by holy Church, *and therefore to-day if ye shall hear his voice, harden not your hearts.*¹ The Blood Divine hath rendered us participators of Christ: it is our part not to squander, as though it were worthless, this immense treasure, this initial incorporation which unites us to Christ, the divine Head; but let us abandon ourselves, without fear and without reserve, to the energy of this precious leaven whose property it is to transform our whole being into him. Let us be afraid lest we fall short of the *promise* referred to in our to-day's Epistle, that *promise* of our *entering into God's Rest*, as Saint Paul himself tells us. It regards all believers, he says, and this divine Sabbath is for the whole people of the Lord. Therefore, to enter therein, let us make haste; let us not be like those Jews whose incredulity excluded them for ever from the promised land.²

The Gradual brings us back to the great testimony of the love of the Son of God, confided to the Holy Ghost, together with the Blood and Water of the Mysteries; a testimony which is closely linked here below with that which is rendered by the Holy Trinity in heaven. If we receive the testimony of men, the testimony of God is greater, sings the Verse. What is this, but to say, once again, that we must absolutely yield to these reiterated invitations of love? None may excuse himself, by arguing either ignorance, or want of vocation to a way more elevated than that wherein tepidity is dragging him. Let us hearken to the Apostle addressing himself to all, in this same Epistle to the Hebrews: "Yea, verily; great and ineffable are these things. But if you have become little able to understand them, it is your own fault; for whereas for the time you ought

¹ Heb. iii, ex Ps. xciv.

² Heb. iii, iv.

"to be masters; you have need to be taught again
 "what are the first elements of the words of God:
 "and you are become such as have need of milk,
 "though your age would require the solid meat of
 "the perfect. Wherefore, as far as concerns us in
 "our instructions to you, leaving the word of the
 "elementary teaching of Christ, let us go on to things
 "more perfect, not laying again the foundation of
 "penance from dead works, and of faith towards God.
 "Have you not been illuminated? have you not
 "tasted also the heavenly gift? have you not
 "been made partakers of the Holy Ghost? What
 "showers of graces, at every moment, water the earth
 "of your soul! it is time that it bring in a return to
 "God who tills it. Ye have delayed long enough:
 "be now, at last, of the number of those who by
 "patience and faith shall inherit the promises,
 "casting your hope like an anchor sure and firm, and
 "which entereth in within the veil, where the fore-
 "runner Jesus is entered for us, that is, to draw us
 "in thither after Him."¹

GRADUAL.

This is He that came by water and blood, Jesus Christ: not by water only, but by water and blood.

℣. There are three that give testimony in heaven; the Father, the Word, and the Holy Ghost: and these three are one. And there are three that give testimony on earth; the Spirit, the water and the blood: and these three are one.

Alleluia, Alleluia.

℣. If we receive the testi-

Hic est qui venit per aquam et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et sanguine.

℣. Tres sunt qui testimonium dant in cœlo: Pater, Verbum, et Spiritus Sanctus; et hi tres unum sunt. Et tres sunt, qui testimonium dant in terra: Spiritus, aqua, et sanguis; et hi tres unum sunt.

Alleluia, alleluia.

℣. Si testimonium ho-

¹ Heb. v, vi. *passim*.

minum accipimus, testimonium Dei majus est. Alleluia. mony of men, the testimony of God is greater. Alleluia.

GOSPEL.

Sequentia sancti Evangelii
secundum Johannem.

Sequel of the holy Gospel
according to John.

*Cap. XIX.**Ch. XIX.*

In illo tempore: Cum accepisset Jesus acetum, dixit: Consummatum est. Et inclinato capite tradidit spiritum. Judæi ergo (quoniam Parasceve erat), ut non remanerent in cruce corpora Sabbatho (erat enim magnus dies ille Sabbati), rogaverunt Pilatum, ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites: et primi quidem frugerunt crura, et alterius qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non frugerunt ejus crura; sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua. Et qui vidit, testimonium perhibuit: et verum est testimonium ejus.

At that time, when Jesus had taken the vinegar, he said: It is consummated. And bowing his head he gave up the ghost. Then the Jews (because it was the Parasceve) that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

On that stupendous Day, *Good Friday*, we heard for the first time this passage from the Beloved Disciple. The Church, as she stood mourning at the foot of the Cross whereon her Lord had just died, was all tears and lamentation. To-day, however, she is thrilling with other sentiments, and the very

same narration that then provoked her bitter tears, now makes her burst out into anthems of gladness and songs of triumph. If we would know the reason of this, let us turn to those who are authorised by her to interpret to us the burthen of her thoughts this day. They will tell us that the *new Eve* is celebrating her birth from out the side of her sleeping Spouse;¹ that from the solemn moment when the *new Adam* permitted the soldier's lance to open his Heart, we became, in very deed, *bone of his bone and flesh of his flesh.*² Be not then surprised, if holy Church sees naught but love and life in the Blood which is gushing forth.

And thou, O soul, long rebellious to the secret touches of choicest graces, be not disconsolate; say not: "Love is no more for me!" How far away soever the old enemy may, by wretched wiles, have dragged thee, is it not still true that to every winding way, yea, alas! perhaps even to every pitfall, the streamlets of this Sacred Fount have followed thee? Thinkest thou, perhaps, that thy long and tortuous wanderings from the merciful course of these ever pursuant waters may have weakened their power? Do but try; do but, first of all, bathe in their cleansing wave; do but quaff long draughts from this stream of life; then, O weary soul, arming thee with faith, be strong, and mount once more the course of the divine torrent. For, as in order to reach thee, it never once was separated from its fountain head, so likewise be certain that by so doing, thou needs must reach the very Source Itself. Believe me, this is the whole secret of the Bride, namely, that whence soever she may come, she has no other course to pursue than this, if she would fain hear the answer to

¹ Aug. Homil. diei, ex tract cxx in Johann.

² Sermo II. Nocturni.

that yearning request expressed in the Sacred Canticle: *Show me, O thou whom my soul loveth, where thou retest in the mid-day!*¹ So much so indeed, that by re-ascending the sacred Stream, not only is she sure of reaching the Divine Heart, but moreover she is ceaselessly renewing, in its waters, that pure beauty which makes her become, in the eyes of the Spouse, an object of delight and of glory to him.² For thy part, carefully gather up to-day the *testimony* of the Disciple of love; and congratulating Jesus, with the Church, his Bride and thy Mother, on the brilliancy of her empurpled robe,³ take good heed likewise to conclude with St. John: *Let us then love God, since he hath first loved us.*⁴

The Church, whilst presenting her gifts for the sacrifice, sings how that Chalice which she is offering to the benediction of her sons, the priests, becomes by virtue of the sacred words, the inexhaustible source whence the Blood of her Lord flows out upon the whole world.

OFFERTORY.

<p>Calix benedictionis, cui benedicimus, nonne communicatio Sanguinis Christi est? Et panis quem frangimus, nonne participatio Corporis Domini est?</p>	<p>The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?</p>
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The Secret begs for the full effect of the divine alliance, of which the Lord's Blood is both the means and the pledge; since its effusion, continually renewed in the Sacred Mysteries, has hushed the cry of vengeance that the blood of Abel had sent up from earth to Heaven.

¹ Cantic. i. 6.

² Eph. v. 27.

³ Prima Antiphona in Vesperis.

⁴ 1 St. John, iv. 19.

SECRET.

By these divine mysteries, we beseech thee that we may approach to Jesus, the Mediator of the New Testament ; and that upon thy Altars, O Lord of Hosts, we may renew the sprinkling of that Blood, speaking better than that of Abel. Through the same, &c.

Per hæc divina mysteria, ad novi, quæsumus, Testamenti mediatorem Jesum accedamus ; et super altaria tua, Domine virtutum, aspersionem Sanguinis melius loquentem quam Abel innovemus. Per eundem.

A Commemoration of the Sunday is then made : and the Priest entones the triumphant *Preface of the Cross*, for thereon was the ineffable union concluded in the divine Blood.

PREFACE.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God. Who hast appointed that the salvation of mankind should be wrought on the wood of the Cross : that from whence death came, thence life might arise ; and that he who overcame by the tree, might also by the Tree be overcome ; through Christ our Lord ; by whom the Angels praise thy Majesty, the Dominions adore it, the Powers tremble before it ; the Heavens and the heavenly virtues, and the blessed Seraphim, with common jubilee glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying : Holy, Holy, Holy, &c.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus : Qui salutem humani generis in ligno Crucis constituisti : ut unde mors oriebatur, inde vita resurgeret : et qui in ligno vincebat, in Ligno quoquo vinceretur : per Christum Dominum nostrum. Per quem Majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplicii confessione dicentes ; Sanctus, Sanctus, Sanctus, &c.

The Communion Antiphon hails the merciful *love* of which our Lord gave proof by his coming, not suffering himself to be turned aside from his divine projects by the accumulation of crimes which he must destroy in his own Blood, in order to purify the Bride. Thanks to the adorable mystery of faith operating in the secret of hearts, when he shall come again visibly, nothing will remain of this sad past but a memory of victory.

COMMUNION.

Christus semel oblatum est
ad multorum exhaurienda
peccata; secundo sine peccato
apparebit expectantibus
se, in salutem.

Christ was offered once to
exhaust the sins of many; the
second time he shall appear
without sin to them that expect
him, unto salvation.

Inebriated with gladness at the *Saviour's fountains*, his sacred Wounds, let us pray that the Precious Blood now empurpling our lips may remain unto eternity, the living Source whence we may ever draw beatitude and life.

POSTCOMMUNION. •

Ad sacram, Domine, mensam admissi, hausimus aquas in gaudio de fontibus Salvatoris: Sanguis ejus fiat nobis, quæsumus, fons aquæ in vitam æternam salientis. Qui tecum vivit et regnat.

Having been admitted to the holy Table, O Lord, we have drawn waters in joy from the fountains of our Saviour: may his Blood, we beseech thee, become within us a fountain of water springing up to Eternal Life. Who liveth and reigneth, &c.

Then is made a Commemoration of the Sunday, the Gospel of which is likewise read instead of that of Saint John, at the end of Mass.

VESPERS.

Yesterday, at the opening of the Feast, the Church sang: "Who is this that cometh from Bosra, in Edom, with his robe so richly dyed? Comely is he in his vesture! It is I, replied he, I whose word is full of Justice, I who am a Defender, to save." He that spoke thus, was clad in a garment be-dyed with blood, and the name given unto him is the *Word of God*. "Wherefore, then," continued the Church, "is thy robe all bespotted, and thy garments like to those who tread in the wine-press? I have trodden the wine-press alone, and among men, none was there to lend aid."

Thus did *He* appear, by the virtue of *His* divine Blood, to whom the Psalmist exclaimed: "Arise in thy glory and beauty, march forward unto victory!"¹ After this first sublime dialogue concerning the Spouse, another, this morning, pointed out unto us the Bride drawing for herself from this Precious Blood that superhuman loveliness which befits the nuptial banquet of the Lamb. The Lauds Antiphons brought upon the scene as follows, the members of holy Church, specially her martyrs in whom her radiant beauty glitters most of all: "These who are clad in white robes, who are they, and whence come they?—These are they who have come out of great tribulation, and have washed their robes in the Blood of the Lamb. This is why they stand before the throne of God, ministering to him day and night. They have conquered the dragon by the Blood of the Lamb and the word of the Testament.—Blessed are they who have washed their robes in the Blood of the Lamb!"

¹ Ps. xliv.

This evening the Church returns to her Lord, repeating at her Second Vespers the same Antiphons as at her First.

ANT. Quis est iste, qui venit de Edom, tinctis vestibus de Bosra? Iste formosus in stola sua.

ANT. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe?

Ps. Dixit Dominus, page 52.

ANT. Ego qui loquor justitiam, et propugnator sum ad salvandum.

ANT. I that speak justice, and am a defender to save.

Ps. Confitebor tibi Domine, page 53.

ANT. Vestitus erat veste aspersa sanguine, et vocatur nomen ejus Verbum Dei.

ANT. He was clothed in a robe sprinkled with blood, and his name is called the Word of God.

Ps. Beatus vir, page 54.

ANT. Quare ergo rubrum est indumentum tuum, et vestimenta tua sicut calcantium in torculari?

ANT. Why then is thy apparel red, and thy garments like to them that tread the wine-press?

Ps. Laudate pueri, page 55.

ANT. Torcular calcavi solus, et de gentibus non est vir mecum.

ANT. I have trodden the wine-press alone, and of the Gentiles there is not a man with me.

PSALM 147.

Lauda, Jerusalem, Dominum: * Lauda Deum tuum, Sion.

Praise the Lord, O Jerusalem! praise thy God, O Sion!

Quoniam confortavit seras portarum tuarum: * benedixit filiis tuis in te.

Because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee.

Qui posuit fines tuos pacem: * et adipe frumenti satiat te.

Who hath placed peace in thy borders: and filleth thee with the fat of corn.

Who sendeth forth his speech
to the earth: his Word run-
neth swiftly.

Who giveth snow like wool:
scattereth mists like ashes.

He sendeth his crystal like
morsels: who shall stand be-
fore the face of his cold?

He shall send out his Word,
and shall melt them: his wind
shall blow, and the waters
shall run.

Who declareth his Word to
Jacob: his justices and his
judgments to Israel.

He hath not done in like
manner to every nation: and
his judgments he hath not
made manifest to them.

ANT. I have trodden the
wine-press alone, and of the
Gentiles there is not a man
with me.

Qui emittit eloquium su-
um terræ: * velociter currit
sermo ejus.

Qui dat nivem sicut la-
nam: * nebulam sicut ci-
nerem spargit.

Mittit crystallum suum
sicut buccellas: * ante fa-
ciem frigoris ejus quis sus-
tinebit?

Emittet Verbum suum,
et liquefaciet ea: * flabit
spiritus ejus, et fluent aquæ.

Qui annuntiat Verbum
suum Jacob: * justitias et
judicia sua Israel.

Non fecit taliter omni na-
tioni: * et judicia sua non
manifestavit eis.

ANT. Torcular calcavi so-
lus, et de gentibus non est
vir mecum.

CAPITULUM.

(Heb. ix.)

Brethren, Christ, being come
a High Priest of the good things
to come, by a greater and more
perfect tabernacle not made
with hands, that is, not of this
creation, neither by the blood
of goats or of calves, but by
his own Blood, entered once
into the Holies, having obtain-
ed eternal redemption.

Fratres, Christus assistens
Pontifex futurorum bono-
rum, per amplius et perfec-
tius tabernaculum non ma-
nufactum, id est, non hujus
creationis: neque per san-
guinem hircorum aut vitu-
lorum, sed per proprium
Sanguinem introivit semel
in Sancta, æterna redempti-
one inventa.

HYMN.

Let the streets re-echo with
festive song, let the brow of
every citizen beam gladsome-

Festivis resonent compita
vocibus,
Cives lætitiâ frontibus ex-

plicent:
Tædis flammiferis ordine
prodeant

Instructi pueri et senes.

Quem dura moriens Chris-
tus in arbore

Fudit multiplici vulnere
Sanguinem,

Nos facti memores dum co-
limus, decet

Saltem fundere lacrymas.

Humano generi perniciēs
gravis

Adami veteris crimine con-
tigit:

Adami integritas et pietas
novi

Vitam reddidit omnibus.

Clamorem validum sum-
mus ab æthere

Languentis Geniti si Pater
audivit,

Placari potius Sanguine de-
buit,

Et nobis veniam dare.

Hoc quicumque stolam
Sanguine proluit,

Abstergit maculas; et rose-
um decus,

Quo fiat similis protinus
Angelis,

Et Regi placeat, capit.

A recto instabilis tramite
postmodum

Se nullus retrahat; meta
sed ultima

Tangatur: tribuet nobile
præmium,

Qui cursum Deus adjuvat.

Nobis propitius sis, Geni-
tor potens,

Ut quos unigenæ Sanguine
Filii

Emisti, et placido Flamine
recreas,

ness; let young and old file
along, in order due, bearing
lighted torches.

Being mindful of that Blood
which Christ, upon the cruel
tree, did dying shed from many
a thousand wound, let us at
least, the while, pour forth our
mingling tears.

Grave loss befell the human
race, by the old Adam's sin.
The new Adam's sinlessness
and tender love have Life
restored to all.

If the Eternal Father heard,
on high, the strong cry of His
expiring Son, far more is He
appeased by this dear Blood,
and is thereby enforced to
grant us pardon.

Whosoever in this Blood his
robe doth wash, it wholly frees
from stain, and roseate beauty
gains, whereby he is made like
unto angels and well-pleasing
to the King.

Henceforth, let none, incon-
stant, from the straight path
withdraw; but let the fur-
thest goal be fairly touched.
May God, who aideth them
that run the race, bestow the
noble prize.

Be thou propitious to us, O
Almighty Father, that those
whom Thou didst purchase by
the Blood of Thine Only-be-
gotten Son, and whom Thou
dost re-create in the Paraclete

Spirit, Thou mayest one day transfer unto the heavenly heights. Amen. *Cœli ad culmina transferas. Amen.*

V. We beseech thee, therefore, help thy servants,

V. Te ergo quæsumus, tuis famulis subveni,

R. Whom thou hast redeemed with thy Precious Blood.

R. Quos pretioso Sanguine redemisti.

Though this feast passes away, like all else here below, the object it celebrates remains, and is the treasure of the world. Let then this feast be for each one of us, as it indeed is for the Church herself, a monument of Heaven's sublimest favours. Each year, as it recurs upon the cycle, may our hearts be found bearing new fruits of love, that have budded forth, watered by the fructifying dew of the Precious Blood.

ANTIPHON OF THE MAGNIFICAT.

Ye shall observe this day for a memorial, and ye shall keep it holy unto the Lord, in your generations, with an everlasting worship.

Habebitis autem hunc diem in monumentum, et celebrabitis eum solemnem Domino in generationibus vestris cultu sempiterno.

COLLECT.

Almighty and everlasting God, who hast appointed thy Only-Begotten Son to be the Redeemer of the world, and hast been pleased to be appeased by his Blood: grant us, we beseech thee, so to venerate with solemn worship the price of our salvation, and to be on earth so defended by its power from the evils of this present life, that we may rejoice in its perpetual fruit in heaven. Through the same Lord, &c.

Omnipotens sempiterne Deus, qui Unigenitum Filium tuum mundi Redemptorem constituisti, ac ejus Sanguine placari voluisti: concede quæsumus, salutis nostræ pretium solemniter ita venerari, atque a præsentis vitæ malis ejus virtute defendi in terris; ut fructu perpetuo lætemur in cœlis. Per eundem Dominum.

A commemoration is here made of the Sunday.

We here add the *Matins Hymn* of the feast, which is redolent of grace and tenderness.

HYMN.

Ira justa Conditoris,
Imbre aquarum vindice,
Criminosum mersit orbem,
Noë in arca sospite :
Mira tandem vis amoris
Lavit orbem Sanguine.

Tam salubri terra felix
Irrigata pluvia,
Ante spinis quæ scatebat,
Germinavit flosculos :
Inque nectaris saporem
Transiere absynthia.

Triste protinus venenum
Dirus anguis posuit,
Et cruenta belluarum
Desiit ferocia :
Mitis Agni vulnerati
Hæc fuit victoria.
O scientiæ supernæ
Altitudo impervia !
O suavitas benigni
Prædicanda pectoris !
Servus erat morte dignus,
Rex luit pœnam optimus.

Quando culpis provocamus
Ultionem Judicis,
Tunc loquentis protegatur
Sanguinis præsentia :
Ingruentium malorum
Tunc recedant agmina.
Te redemptus laudet orbis
Grata servans munera,
O salutis sempiternæ
Dux et auctor inclyte,
Qui tenes beata regna
Cum Parente et Spiritu.
Amen.

The just ire of the Creator
did erst the guilty world sub-
merge beneath the vengeful
rain of waters, Noë, in the Ark
sequestered safe the while :
But yet more wondrous still
the violence of love that hath
the world in Blood now laved.

The happy world, watered
by such salubrious rain, now
buds forth fair flowers, where
erst sprang naught but thorns :
yea now hath worm-wood,
nectar's savoury sweetness e'en
assumed.

The cruel servant hath, a
sudden, laid aside his poison
dire, and vanished is the wild
ferocity of beasts : Such the
victory of the wounded Lamb,
all meek !

O depth inscrutable of Heav-
enly Wisdom ! Obenignant ten-
derness of Love ! Thus, every
heart aloud proclaims : The
slave was worthy of death, and
the *King*, in goodness infinite,
did undergo the punishment.

When, by sin, we provoke the
wrath of the Judge divine, then
by the pleading of this eloquent
Blood may we be protected.
Then may the throng of threat-
ened evils pass from us away !

Let the ransomed world Thee
praise, bringing her grateful
gifts, O Thou, the Leader and
loving Author of eternal sal-
vation, who, together with the
Father and the Holy Ghost,
dost possess the blessed king-
dom. Amen.

JULY 1.

THE OCTAVE DAY
OF ST. JOHN THE BAPTIST.

THE Church unites on June the 24th in one same glad celebration, the memory both of the Birth of the Precursor and of his Circumcision, surrounded as it was by prodigies, related in the Gospel of the feast itself. But, properly speaking, this is the day whereon these wonders were operated, according to the words of the Gospel: "It came to pass that on the "*Eighth Day* the child was circumcised." By placing on the morrow of this Eighth Day the celebration of Mary's visit to her cousin Elizabeth, the Church seems to insinuate, besides, that Our Lady, who had been staying in Zachary's house during the last three months, prolonged her stay and her tender care of the infant and his mother up to this date. The babe that three months ago, at her first arrival, had leaped as though fain to force the prison of the maternal womb, seemed at the moment of his birth to spring towards her; she received him into her arms, and pressed him to her breast wherein the Son of God still lay reposing. She gave herself entirely to him during these eight days; for she knew they would be the only ones in which the *Friend of the Bridegroom* would taste here below, although without seeing him, the intimate presence of him unto whom his whole heart turned. Save the solemn moment of his Baptism, the sublime majesty of which would hold in subjection every sentiment in the soul of the Precursor but that

of self-annihilation and of adoration, John is never to behold (excepting once or twice at a distance) the Well-Beloved he has come to announce. Profound mystery this of plan divine! John is never to know the Bridegroom, never to enjoy our Jesus, save in Mary.

Nevertheless, even to-morrow must the farewell be; even to-morrow the desert is to open before him; a desert of the soul, more terrific a thousand times than that which affects the outward senses. His flight from the world to the desert of Judea, far from being a trial to John, will be rather a solace to this infant soul for whom earth was already too narrow. In the wilderness, at least, the air is pure, heaven seems ready to open, and God gives answer to the soul that calls upon him.¹ Let us then not be astonished that scarcely is John born than he searches for solitude, and passes almost at once from his mother's breast to the desert wilds.² There was no childhood for the man who three months previous to his birth had attained, at one bound, to the plenitude of the age of Christ;³ no need of human master had he whom heaven had undertaken to instruct,⁴ who knew both the past and the future, in God,⁵ and whose own plenitude of knowledge, transmitted by him to his parents, had turned them also into prophets.⁶ Better far than Elizabeth had he entered into the meaning of Our Lady in her *Magnificat*; even on this day he quite comprehends Zachary hailing him as *Prophet of the Highest*, in the *Benedictus*.⁷

¹ Origen. in Luc. Homil. XI. translatio Hieron.

² Hieron. Dialog. contr. Lucif. VII.

³ Ambr. in Luc. II. 30.

⁴ Chrysost. Hom. XIII. al. XII. in Johan. 2.

⁵ Paulin. poema VI. de S. Johan. Bapt. V. 217, 218.

⁶ Guerric Ign. Serm. I. in Nativ. S. Johan. 2.

⁷ Ambr. in Luc. II. 34.

and from whom, save from the Word Himself, could the *Voice of the Word* have received the science of language? Gifted with the full use of his will,¹ what progress, on the other side, must he not have made, in love, during these three months! The Mother of divine grace neglected nothing in the formation of this natural disposition so singularly favoured, where no obstacle opposed the full development of the divine germs. St. Ambrose, whose exquisite delicacy has so wonderfully penetrated into these mysteries, shows us John under Mary's influence, exercising himself in the several virtues, anointing his limbs like a valiant athlete, and essaying, even from his mother's womb, the combats which await him.² The eight days which have just elapsed for him in the arms of Our Lady have completed the work. His sweet Mistress, whom he is to see no more, may even now bespeak their meeting again, in heaven, he at the left of her Son's throne, she at the right, according to the tradition of which Christian Art has made itself the faithful interpreter up to our own time.³

Whilst awaiting for another six months the birth of the Virgin's Son, earth is meanwhile in possession of him who is the greatest amongst all that are born of women. No human ken in its highest soarings may touch the summits whereon this child of but eight days holds fixed the gaze of his intelligence; no sanctity may stretch to further limits than his, the heroism of love. Fully enlightened on all the bearings of the approaching farewell, he will not shrink at seeing the Son and the Mother depart on the morrow. Like the divine Spouse himself, he, the *Friend of the Bridegroom*, is strong enough to

¹ Petr. Chrysol. Serm. 87, 88, 91.

² Ambr. in Luc. II. 29. Before him almost in the same terms, Origen in Luc. Homil. VII-IX.

³ Grimouard de Saint Laurent. Guide de l'art Chrétien, t. V.

have no other food than the accomplishment of the Will of the Father who has sent them both.¹ His soul, filled henceforth with the memory of these days wherein his heart has been throbbing to the pulsations of that of Jesus, whilst Mary has been clasping him to her breast, will, by its fidelity, despite the distant parting, ever keep up between his own and these two Hearts the sublime concert wherein, during these happy hours, the Eternal Trinity has been listening for the first time to an echo, in the flesh, of Its own harmony. Like to the sun-flower, friend of the day-star, which, without quitting earth whereon it is placed, keeps ever turning towards him its wistful corolla, John, from the desert's midst, will follow in heart and thought every step of Jesus; but yet will he keep restraint upon his soul. With that eagle-glance of his which heretofore espied him in Our Lady's womb, he will behold him despite all intermediaries, now a child, now grown up to manhood, passing by not far from his solitude; yet never once will the impetuosity of his love carry him away to climb the few hills then separating him from Jesus, and to throw himself at his sacred Feet; never once will the zeal which devours him, the Voice, the Witness of the Word, urge him to anticipate by one moment the hour that Heaven has fixed for him to cry out to the ignorant crowd: "Behold your God, "the Lamb that is to save you, the expected Messias!" And when at last, in the fifteenth year of Tiberius Cæsar, he manifests the Bridegroom at the divine command, he, the great Baptist, is not the one to come nigh to Jesus saying: *Master, where dwellest thou?* nor is he the one that receives the answer: *Come and see!*² To others, yea, even to all others,

¹ St. John, iv. 34.² *Ibid.* i. 38, 39.

the happy lot to follow Jesus, to abide with Jesus: but as to John, he thrills indeed at his blissful meeting; yet for his part, he keeps afar off, he disappears even until that day, now fast approaching, when the prison of the adulterous Herod is to become his grave.

"O God!" cries out the gentle St. Francis de Sales, "such an example as this overwhelms my mind with 'its grandeur.'"¹ "Oh! what divine abstinence," exclaims the *Eagle of Meaux*, in his turn, "Oh! abstinence more admirable far than all those other 'abstinences related of St. John the Baptist!'"² Let us, too, share with the Church in her admiring gladness, while during these days she makes echo to Gabriel's voice proclaiming at once the dignity both of the Son of Zachary and of our Saviour himself. Let us enter into the enthusiasm wherewith so many fathers and doctors (hailing first of all Mary blessed above all) are loud in their applause of the eulogium given to John by the Word Himself.³ Let us understand them, when they declare that amongst all men, Christ alone is more exalted than he;⁴ that whosoever else is born of woman is inferior to him;⁵ that he is the most excellent of all saints;⁶ yea, more than saint is he,⁷ a demi-god,⁸ marking the limit of human merit;⁹ so great, in fine, that a greater must necessarily be God.¹⁰ Contemplating a perfection so sublime which surpasses the ken of human intelli-

¹ Lettre du 14 octobre 1604, à Sainte Jeanne Françoisede Chantal.

² Bossuet, *Elévations sur les myst.* XV. Sem. el. 7.

³ St. Matth. xi.

⁴ Aug. Sermo LXVI. 2.

⁵ Maxim. Taurin. Hom. LXVII. in Nat. S. J. 3.

⁶ De Imitat. Chr. IV. 17.

⁷ Gueric Igniac. Sermo I. in Nat. S. J. 1.

⁸ Paulin. Poema VI-V. 252.

⁹ Maxim. Taurin. Sermo LXI. in Nat. S. J. 5.

¹⁰ Aug. Sermo CCLXXXVII. in Nat. S. J. 1.

gence,¹ we cannot be surprised to learn that, according to the doctrine laid down in the works of Gerson, whose authority here is of such great weight, John the Baptist is exalted in heaven above all the choirs of the celestial hosts, and holds the place left vacant by Lucifer at the foot of the throne of God.²

Having during this Octave been following with holy Church the teachings which it inspires, we shall conclude this day with the words of Saint Ambrose which compose the last lesson of the Matins Office now in use: "*John is his name*, writes Zachary, "and forthwith his tongue is unloosed. Let us also "write these mysteries spiritually, and we shall know "how to speak. Let us engrave the Precursor of "Christ, not on inanimate tablets, but on our living "hearts. For to name John is to announce Christ. "Let, then, these two names, John and Jesus "Christ, be united upon our lips; and therefrom "perfect praise will arise; like to that which issued "from the mouth of that priest whose hesitating "faith concerning the Precursor had rendered him "dumb!"³

Let us now hear the conclusion of St. Ephrem's song in which he gives the meeting of the Bridegroom and the *Friend of the Bridegroom* on the banks of the Jordan. John continues to expose the endless difficulties wherewith his humility inspires him, in order to decline the honour of baptizing the Word made Flesh.

HYMN.

Non possum infirmus ego	Feeble am I, nor am I able
manibus atrectare ignitum	with my hands to handle thy
tuum corpus. Ardent au-	Body which is all Fire. But

¹ Guerric, ubi supra.

² Lectiones duæ super Marcum.

³ Ambr. in Luc. II. 32.

flaming are thy heavenly legions; give command unto one of thine Angels to baptize thee.

— Not of Angels have I assumed a body, that an Angel I should call to baptize Me. With a human body am I clad, by a man am I to be baptized.

— The waters saw thee and trembled exceedingly; the waters saw thee and were troubled; the stream bubbled by reason of its agitation, and shall I, frail man, dare to confer baptism upon thee?

— By My Baptism, the Waters are sanctified, and receive of Me Spirit and Fire. Now, unless I receive baptism, they will not have the power of generating sons immortal.

— Fire, if it approach to thy Fire, burneth like straw. Mount Sinai endured thee not, how then may I, frail man, be able to baptize thee?

— I am Burning Fire, made for man's sake a Babe in the Virgin's chaste womb, but now about to be baptized in Jordan's flood.

— Fitting it were that thou shouldst baptize me, thou who art so holy that thou canst make all things clean. By thee are the contaminated sanctified; since therefore, so holy art thou, what availeth that thou receive baptism?

— It behoveth much that thou, without contention, do baptize Me, as I command. Lo! I did baptize thee in the womb, do thou baptize Me in the Jordan.

tem tuæ legiones cœlestes: uni ex angelis tuis præcipe ut baptizet te.

— Non ab angelis corpus assumpsi, ut advocem angelum ad me baptizandum. Humanum corpus indui, ab homine sum baptizandus.

— Aquæ viderunt te et valde tremuerunt: viderunt te aquæ et concussæ sunt; spumat præ agitatione amnis, et ego infirmus quomodo tibi baptismum conferre audeam?

— Aquæ baptismo meo sanctificantur, ignem spiritumque a me accipiunt. Quod nisi baptismum accepero, facultatem non habebunt generandi filios immortales.

— Ignis igni tuo si accedat, exardescit ut stipula. Mons Sinai te non sustinuit, quomodo infirmus ego possum te baptizare?

— Ego sum ignis accensus, propter homines infans factus in intemerato virginis utero, nunc vero in Jordane baptizandus.

— Valde decet ut tu me baptizes qui ita sanctus es ut omnia mundare possis. Per te contaminata sanctificantur; quum igitur ita sanctus sis, ad quid baptismum suscipias?

— Valde oportet ut tu absque contentione, ut jubeo, me baptizes. Baptizavi te in utero, baptiza me in Jordane.

— *Servus sum, prorsus inops ; tu qui omnes liberas, miserere mei. Corrigas calceamentorum tuorum solvere impar sum ; quis dignum me reddet sublimissimum tuum attingere caput ?*

— *Meo baptismo servi libertatem adipiscuntur, chirographa lacerantur, manumissio in aquis obsignatur. Si baptizatus non fuero, hæc omnia irrita fient.*

— *Scintilla ignis in aere exspectat te super Jordane ; si illi assentiris et baptizari vis, tu te ipsum abluis et pericias omnia.*

— *Decet te mihi baptismum conferre, ne quis erret et dicat de me : "Si non esset alienus a Patre, cur levita timuisset ipsum baptizare ?"*

— *Quando baptismum suscipies, quomodo orationem absolvam super Jordanem ? Patre et Spiritu Sancto super te apparentibus, quemnam pro more sacerdotum invocabo ?*

— *Oratio in silentio absolvetur ; age, manum tuam duntaxat impone mihi, et Pater loco sacerdotis proclamabit quod oportet de Filio suo.*

— *Electi omnes ecce adstant ; ecce qui a sponso invitati sunt, testes sunt me quotidie dixisse inter eos : "Vox sum, non Verbum."*

— *I am a slave wholly wretched ; O thou who settest all men free, have mercy upon me. To loosen the latchet of thy shoes, I am utterly unqualified ; who then can render me worthy to touch thine august Head ?*

— *By My Baptism slaves obtain liberty ; the handwriting is torn in pieces : the seal is put to their manumission, in the waters. If I be not baptized, all these things shall be left undone.*

— *In the air, above Jordan, lo ! a sparkle of fire expecteth thee ; if thou consentest thereunto and wishest to be baptized, do thou lave thyself, and accomplish all things.*

— *It behoveth that thou confer Baptism on Me, lest anyone should err and say of Me : "If he were not alien to the Father, wherefore did the Levite fear to baptize him ?"*

— *When thou receivest Baptism, how shall I speak the prayer upon Jordan ? The Father and the Holy Ghost appearing over thee,—whom then, according to priestly custom, shall I invoke ?*

— *The Prayer shall be accomplished in silence ; do thy part ; set merely thy hand upon Me, and the Father, in place of Priest, will proclaim what behoveth of His Son.*

— *Lo ! all the Elect are present ; Behold those who are invited by the Bridegroom, they are my witnesses that daily have I spoken thus unto*

them: The *Voice* am I, not the *Word*.

— O thou Voice of him who crieth in the wilderness, accomplish the work whereunto thou art come, so that the desert may proclaim that thou art gone forth unto Him in the vast plain where thou didst preach.

— The cry of the Angels reacheth unto mine ears. Behold I hear from out the House of the Father the heavenly Virtues exclaiming: "Thine Epiphany, O Spouse, "giveth life to the world."

— Time is speeding apace, and the paranymps are awaiting to behold what shall take place; Ah then! do thy part, confer Baptism upon Me, so that the Father's Voice, which will presently sound forth, may be praised.

— Lord, I hear, I obey; according to thy Word.—Oh! come thou unto the Baptism to which thy love urgeth thee. With extremest veneration is it that man, who is dust, perceiveth himself to presume so as that he should lay his hand on his Maker.

There stood the heavenly hosts in silence; the Most Holy Bridegroom descended into the Jordan; having received Baptism, he presently ascended, and his Light shone forth upon the world.

Heaven's portals were opened and the Voice of the Father was heard: "This is My Beloved Son in Whom I am

— *Vox clamantis in deserto, perfice opus ad quod venisti, ut proclamet desertum te exisse ad eum in magna planitie ubi prædicasti.*

— *Clamor angelorum pervenit ad aures meas. Ecce audio a domo Patris cœlestes Virtutes exclamantes: "Epiphania tua, Sponse, "vivificat mundum."*

— *Festinat tempus, et me expectant paranympsi ut videant quid geritur; eia, age, confer mihi baptismum ut laudetur vox Patris quæ mox resonabit.*

— *Audio, Domine; juxta verbum tuum, eia, veni ad baptismum ad quem tuus te amor compellit. Summa cum veneratione contemplatur homo pulvis, se eo usque pertigisse ut manum suam plasmatori suo imponat.*

Stabant in silentio cœlestia agmina; descendit sanctissimus Sponsus in Jordanem; baptismo suscepto mox ascendit, et lux ejus effulsit super mundum.

Portæ cœli apertæ sunt, et vox Patris audita est: "Hic est Filius meus dilectus in quo mihi complacui."

Eia, omnes populi, ipsum
adorate.

Stabant spectatores stupe-
facti, videntes Spiritum de-
scendisse ut de illo testimo-
nium perhiberet. Laus, Do-
mine, epiphaniæ tuæ quæ
omnes lætificat. In mani-
festatione tua totus resplen-
duit mundus.

“well-pleased.” Oh! then,
adore Him, all ye people.

They that saw it were amaz-
ed, seeing that the Spirit came
down to render testimony unto
him. Praise, O Lord, be unto
thine Epiphany which maketh
all to be glad. In thy mani-
festation all the world is made
resplendent!

JULY 2.

THE VISITATION OF THE
BLESSED VIRGIN MARY.

OUR Lady's visit to her cousin Elizabeth already engaged our attention whilst we were preparing for the Christmas festival. But it is only fitting to return again to an event so important in our Lady's life; the mere commemoration of this mystery made on Ember-Friday in Advent would be insufficient to bring forward all it contains of deep teaching and holy joy. Since in the course of centuries, the holy Liturgy has been gaining more and more completeness, it is but natural that this precious mine should come to be further opened in honour of the Virgin Mother. The Order of St. Francis, it would seem, as well as certain particular Churches, such as Rheims and Paris for example, had already taken the initiative, when Urban VI, in 1389, instituted to-day's solemnity. The Pope counselled a fast on the vigil of the feast, and ordered that it should be followed by an octave; he granted for its celebration the same indulgences as Urban IV. had, in the previous century, attached to the festival of *Corpus Christi*. The Bull of promulgation, stopped by the Pontiff's death, was again taken up and published by Boniface IX, his successor on the Chair of Peter.

We learn from the Lessons of the Office formerly

composed for this feast, that the end of its institution was, as Urban conceived it, to obtain the cessation of the schism then desolating the Church. The papacy, exiled from Rome for seventy years, had barely re-entered it, when hell, infuriated at a return which crossed all its plans, had taken revenge by ranging under two leaders the Flock of the one Sheepfold. So deep was the obscurity wherewith miserable intrigues contrived to cover the authority of the legitimate Shepherd, that numbers of Churches, in all good faith, began to hesitate, and ended at last in preferring the deceptive staff of a hireling. Thicker yet was the darkness to grow, till night should be so dense, that for a moment the conflicting mandates of three Popes would simultaneously spread through the world; whilst the Faithful, struck with stupor, would be at utter loss to discern accurately which was the voice of Christ's true Vicar. Never had the Bride of the Son of God been in a more piteous situation. But Our Lady, to whom the true Pontiff had turned at the first rising of the storm, deceived not the Church's confidence. During all those years whilst the unfathomable justice of the Most High let the powers of hell hold sway, she stood for the defence of holy Church, trampling the head of the old serpent so thoroughly under her victorious foot, that despite the terrific confusion he had stirred up, his filthy spume could not sully the faith of the people. Their attachment was steadfast to the unity of the Roman See, whosoever might be, in this uncertainty, its veritable occupant. Thus the West, divided in *fact*, but, in *principle*, ever one and undivided, re-united herself spontaneously as soon as God's moment came for the return of light. The hour having arrived for the Queen of Saints to assume the offensive, she would not content herself with merely re-establishing, at its former post, the army of the elect; hell now

must expiate his audacity, by being forced to yield back to holy Church those conquests which for centuries had seemed his for ever. The tail of the dragon had not yet ceased to whisk at Basle, when Florence already beheld the heads of the Greek schism, the Armenians and Ethiopians, the cavillers of Jerusalem, of Syria, and of Mesopotamia, all compensating by their un hoped-for adhesion to the Roman Pontiff for the anguish just suffered in the West.

It was now to be shown that such a return of nations, in the very midst even of the tempest, was indeed the work of Her who had been called upon by the Pilot, half a century before, to succour the Bark of Peter. Even they of the factious assembly of Basle gave proof of this, in a way which has unfortunately been too much overlooked by historians who undervalue the high importance that liturgical facts hold in the history of Christendom. When about to separate, these last abettors of the schism devoted the forty-third session of their pretended council to the promulgation of this very feast of the *Visitation*, in the first establishment of which Urban VI. had, from the outset, placed all his hopes. Notwithstanding the resistance of some of the more obstinate, the schism may, from that hour, be said to have ended. The storm was subsiding; the name of Mary, invoked thus by both sides, shone resplendent as the sign of peace amidst the clouds,¹ even as the rainbow in its sweet radiance unites both extremities of the horizon. *Look upon it, says the Holy Ghost, and bless him that made it: it is very beautiful in its brightness. It encompasseth the heaven about, with the circle of its glory: the hands of the most High have displayed it.*²

¹ Gen. ix. 12-17.

² Ecclus. xliii. 12, 13.

But, it may be asked, why was the feast of the Visitation specially chosen, more than any other, as the monument of restored peace? The answer seems to be suggested in the very nature of the mystery itself and in the manner of its accomplishment.

Here, more particularly, does Mary appear as the Ark of the Covenant, bearing within her the Emmanuel, the living Testimony of a more true reconciliation, of an alliance more sublime between earth and heaven, than that limited compact of servitude entered into between Jehovah and the Jews, amidst the roar of thunder. By her means, far better than through Adam, all men are now brethren; for He whom she hides within her is to be the First-born of the great family of the sons of God. Scarce is he conceived than there begins for him the mighty work of universal propitiation. Arise, then, O Lord, into thy resting place, thou and the Ark which thou hast sanctified, whence thine own sanctity will pour down upon our earth!¹ During the whole of her rapid passage from Nazareth to the mountains of Judea, she shall be protected by wings of Cherubim jealously eager to contemplate her glory. Amidst his truest warriors, amidst Israel's choirs of singing men, David conducted the figurative Ark from the house of Abinadab to that of Obedom;² but better far, the escort deputed by the Eternal Father for this sacred Ark of the New Covenant, troops of the noblest princes of the heavenly phalanx.

Favoured with benediction was that Levite's house, whilst for three months it sheltered the Most High hidden on the golden propitiatory: more favoured still, the home of the priest Zachary, harbouring, for the same lapse of time, Eternal Wisdom enshrined in the Virginal womb, wherein that union, so ambitioned

¹ Ps. cxxxi. 8.

² 2 Kings, vi.

by his Love, had just been accomplished. Yet beneath Zachary's roof, blessed as it was, the enemy of God and man was still holding one captive: the angelic embassy that had announced John's miraculous conception and birth could not exempt him from the shameful tribute that every son of Adam must pay to the prince of death, on entering into this life. As formerly at Azotus, so now Dagon may not remain standing erect in face of the Ark.¹ Mary appears; and Satan, at once overturned, is subjected to utter defeat in John's soul, a defeat that is not to be his last; for the Ark of the Covenant will not stay its victories till the reconciliation of the last of the elect be effected.

Let us then hymn this day with songs of gladness; for this Mystery contains the germ of every victory gained by the Church and her sons: henceforth the sacred Ark is borne at the head of every combat waged by the new Israel. Division between man and his God is at an end, between the Christian and his brethren! The ancient Ark was powerless to prevent the scission of the tribes; henceforth if schism and heresy do hold out for a few short years against Mary, it shall be but to evince more fully her glorious triumph at last. In all ages, because of Her, even as to-day and under the very eyes of the enemy now put to confusion, little ones shall rejoice, all shall be filled with benediction, and pontiffs shall be perfected.² Let us join the tribute of our songs to John's exulting gladness, to Elizabeth's sudden exclamations, to Zachary's canticle; therewith let earth re-echo! Thus in by-gone days was the Ark hailed as it entered the Hebrew camp. Hearing their shout, the Philistines learned that help had come from the

¹ 1 Kings, v.

² Ps. cxxxi. 8-9, 14-18.

Lord; and seized with terror, they groaned aloud saying: *Wo to us; for there was no such great joy yesterday and the day before: Wo to us!*¹ Verily this day, the whole human race, together with John, leaps for joy and *shouts with a great shout*; verily this day has the old enemy good reason to lament: the heel of the woman,² as she stamps him down, makes his haughty head to wince for the first time: and John, set free, is hereby the precursor of us all. More happy are we, the new Israel, than was the old, for our glory shall never be taken away; never shall be wrested from us that sacred Ark which has led us dry-shod across the river,³ and has levelled fortresses to the dust at its approach.⁴

Justly then is this day, whereon an end is put to the series of defeats begun in Eden, the day of new canticles for a new people! But who may intone the hymn of triumph, save *She* to whom the victory belongs? "Arise, arise, O Debbora, arise,—arise and "utter a canticle."⁵ The valiant men ceased and "rested in Israel, until Mary arose, the true Debbora, "until a Mother arose in Israel."⁶ It is I, it is I," saith she, "that will sing to the Lord, I will sing to "the Lord the God of Israel."⁷ O magnify the Lord "with me, as saith my grandsire David, and let us "extol his Name together."⁸ My heart hath rejoiced, like that of Anna, in God my Saviour."⁹ "For even as in his handmaid Judith, by me he "hath fulfilled his mercy,"¹⁰ so that my praise shall "not depart out of the mouth of men who shall be "mindful of the power of the Lord for ever."¹¹ For "mighty is he that hath done great things in me ;"¹²

¹ 1 Kings, iv. 5-8.

² Gen. iii. 15.

³ Josue, iii, iv.

⁴ *Ibid.* vi.

⁵ Judges, v. 12.

⁶ *Ibid.* 7.

⁷ *Ibid.* 3.

⁸ Ps. xxxiii. 4.

⁹ 1 Kings, ii. 1.

¹⁰ Judith, xiii. 18.

¹¹ *Ibid.* 25-31; xv. 11.

¹² Exod. xv. 2, 3, 11.

“there is none holy as he.¹ Even as by Esther, he hath throughout all generations saved those who feared him;² in the power of his arm,³ he hath turned against the impious one the projects of his own heart, driving proud Amam out of his seat and uplifting the humble; the bow of the mighty is overcome, and the weak are girt with strength; the abundance of them that were rich hath passed to the hungry, and they are filled;⁴ he hath remembered his people, and hath had pity on his inheritance.⁵ Such, indeed, was the promise that Abraham received and our fathers have handed down unto us: and he hath done to them even as he had promised.”⁶

Daughters of Sion and all ye who groan in the thralldom of Satan, the hymn of deliverance has sounded in our land! Following in *Her* train, who beareth within her the Pledge of alliance, let us form into choirs; better than Mary, Aaron's sister, and by yet juster title, she leads the concerts of Israel.⁷ So sings she on this day of triumph, and the burthen of her song gathers into one all the victorious chants which, in the ages of expectation, preluded this divine canticle of hers. But the past victories of the elect people were but figures of that which is gained by our glorious Queen on this day of her manifestation; for she, beyond Debhora, Judith, or Esther, has truly brought about the deliverance of her people; in her mouth the accents of her illustrious predecessors pass, from the burning aspiration of the prophetic age to the calm ecstasy which denotes her being already in possession of the long expected God. A new era is meetly inaugurated by

¹ 1 Kings, ii. 2.

² Esth. ix. 28.

³ Judith, ix. 11.

⁴ 1 Kings, ii. 4, 5.

⁷ Exod. xv. 20, 21.

⁵ Esth. x. 12.

⁶ *Ibid.* xiii. 15; xiv. 5.

sacred chants: divine praise receives from Mary that character which henceforth it is never to lose, not even in eternity.

The preceding considerations have been suggested by the special motive which led the Church to institute this feast in the fourteenth century. Again, in our own day, has Mary shown that this date is indeed for her a day of victory. On the Second of July, in the year 1849, Rome was restored to the exiled Pontiff, Pius IX.¹ But we should far exceed the limits of our present scope, were we to strive to exhaust the teachings of this vast mystery, the Visitation. Besides, some have been already given in our Advent volume; and others, more recently on the feast and octave-day of Saint John's Nativity. What we mean to add further on the subject, is brought to light by the Epistle and Gospel of the Mass given below.

FIRST VESPERS.

The Antiphons used in the Office of this day are all taken from the Gospel, and reproduce historically the mystery we are celebrating.

ANT. Exsurgens Maria, abiit in montana cum fes- tinatione in civitatem Juda.	ANT. Mary rising up, went into the hill country, with haste, into a city of Juda.
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Ps. Dixit Dominus, page 52.

ANT. Intravit Maria in domum Zachariæ, et salu- tavit Elisabeth.	ANT. Mary entered into the house of Zachary and saluted Elizabeth.
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Ps. Laudate pueri, page 55.

¹ See above, Feast of the Precious Blood, *page 460.*

ANT. When Elizabeth heard the salutation of Mary, the infant leaped in her womb : and she was filled with the Holy Ghost. Alleluia.

ANT. Ut audivit salutationem Mariæ Elisabeth, exsultavit infans in utero ejus, et repleta est Spiritu Sancto. Alleluia.

PSALM 121.

I rejoiced at the things that were said to me : We shall go unto *Mary*, the house of the Lord.

Our feet were standing in thy courts, O Jerusalem ! *Our heart loves and confides in thee, O Mary.*

Mary is like to Jerusalem that is built as a city ; which is compact together.

For thither did the tribes go up, the tribes of the Lord : the testimony of Israel, to praise the Name of the Lord.

Because seats sat there in judgment ; seats upon the house of David ; *and Mary is of a kingly race.*

Pray ye, *through Mary*, for the things that are for the peace of Jerusalem : and may abundance be on them that love thee, *O Church of our God !*

The voice of Mary : Let peace be in thy strength, *O thou new Sion !* and abundance in thy towers.

I, *a daughter of Israel*, for the sake of my brethren and of my neighbours, spoke peace of thee.

Because of the house of the Lord our God, I have sought good things for thee.

ANT. When Elizabeth heard the salutation of Mary, the

Lætatus sum in his quæ dicta sunt mihi : * In domum Domini ibimus.

Stantes erant pedes nostri : * in atriis tuis, Jerusalem.

Jerusalem quæ ædificatur ut civitas : * cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini : * testimonium Israel ad confitendum Nomini Domini.

Quia illic sederunt sedes in judicio : * sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem : * et abundantia diligentibus te.

Fiat pax in virtute tua : * et abundantia in turribus tuis.

Propter fratres meos et proximos meos : * loquebar pacem de te.

Propter domum Domini Dei nostri : * quæsi vi bona tibi.

ANT. Ut audivit salutationem Mariæ Elisabeth,

exsultavit infans in utero ejus, et repleta est Spiritu Sancto. Alleluia.

ANT. Benedicta tu inter mulieres, et benedictus fructus ventris tui.

infant leaped in her womb: and she was filled with the Holy Ghost. Alleluia.

ANT. Blessed art thou among women, and blessed is the fruit of thy womb.

PSALM 126.

Nisi Dominus ædificaverit domum: * in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem: * frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere: * surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum: * ecce hæreditas Domini, filii, merces, fructus ventris.

Sicut sagittæ in manu potentis: * ita filii excusorum.

Beatus vir, qui implevit desiderium suum ex ipsis: * non confundetur cum loquetur inimicis suis in porta.

ANT. Benedicta tu inter mulieres, et benedictus fructus ventris tui.

ANT. Ex quo facta est vox salutationis tuæ in auribus meis, exsultavit infans in utero meo. Alleluia.

Unless the Lord build the house, they labour in vain that build it.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

It is vain for you to rise before light; rise ye after you have sitten, you that eat of the bread of sorrow.

When he shall give sleep to his beloved: behold the inheritance of the Lord are children; the reward, the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

ANT. Blessed art thou among women, and blessed is the fruit of thy womb.

ANT. For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. Alleluia.

PSALM 147.

Lauda, Jerusalem, Dominum: * Lauda Deum tuum. Sion.

Praise the Lord, *O Mary*, thou true Jerusalem: *O Mary*, *O Sion ever holy*, praise thy God.

Because he hath strengthened *against sin* the bolts of thy gates: he hath blessed thy children within thee.

Who hath placed peace in thy borders: and filleth thee with the fat of corn, *with Jesus who is the Bread of life.*

Who sendeth forth *by thee* his Word to the earth: his Word runneth swiftly.

Who giveth snow like wool: scattereth mists like ashes.

He sendeth his crystal like morsels: who shall stand before the face of his cold?

He shall send forth his Word, *by Mary*, and shall melt them: his Spirit shall breathe, and the waters shall run.

Who declareth his Word to Jacob: his justices and his judgments to Israel.

He hath not done in like manner to every nation: and his judgments he hath not made manifest to them, *as he hath in these our days.*

ANT. For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. Alleluia.

The Psalms have sung the exalted *greatness* of Him whom the *humility* of Mary has attracted unto her and by whom she has been manifested, for the first time to the world, *as the City of God, built by him with love*; this she herself proclaims, to-day, whilst *praising the Lord her God*. The Capitulum is borrowed, as also are the Psalms and Hymn, from the Common Office of our Lady; it tells of that august predestination

Quoniam confortavit seras portarum tuarum: * benedixit filiis tuis in te.

Qui posuit fines tuos pacem: * et adipe frumenti satiat te.

Qui emittit eloquium suum terræ: * velociter currit sermo ejus.

Qui dat nivem sicut lanam: * nebulam sicut cinerem spargit.

Mittit crystallum suum sicut buccellas: * ante faciem frigoris ejus quis sustinebit?

Emittet Verbum suum, et liquefaciet ea: * flabit Spiritus ejus, et fluent aquæ.

Qui annuntiat Verbum suum Jacob: * justitias et judicia sua Israel.

Non fecit taliter omni nationi: * et judicia sua non manifestavit eis.

ANT. Ex quo facta est vox salutationis tuæ in auribus meis, exsultavit infans in utero meo. Alleluia.

wherein, before all ages, were inseparably united
Eternal Wisdom and this Woman blessed above all
those from whom she was one day to be born.

CAPITULUM. (*Ecclus. xxiv.*)

Ab initio et ante sæcula
creata sum, et usque ad fu-
turum sæculum non desi-
nam, et in habitatione san-
cta coram ipso ministravi.

From the beginning, and
before the world, was I created,
and unto the world to come,
I shall not cease to be, and in
the holy dwelling-place I have
ministered before him.

HYMN.

Ave, Maris Stella,
Dei Mater alma,
Atque semper Virgo,
Felix coeli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse Matrem,
Sumat per te preces
Qui, pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis ;
Nos culpis solutos,
Mites fac et castos.

Vitam præsta puram,
Inter para tutum,
Ut videntes Jesum,
Semper collætémur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritus Sancto,
Tribus honor unus.

Amen.

Hail, Star of the Sea ! Bless-
ed Mother of God, yet ever
a Virgin ! O happy gate of
heaven !

Thou that didst receive the
Ave from Gabriel's lips, con-
firm us in peace, and so let *Eva*
be changed into an *Ave* of
blessing for us.

Loose the sinner's chains,
bring light to the blind, drive
from us our evils, and ask all
good things for us.

Show thyself a Mother, and
offer our prayers to Him, who
would be born of thee, when
born for us.

O incomparable Virgin, and
meekest of the meek, obtain us
the forgiveness of our sins,
and make us meek and chaste.

Obtain us purity of life, and
a safe pilgrimage ; that we may
be united with thee in the
blissful vision of Jesus.

Praise be to God the Father,
and to the Lord Jesus, and to
the Holy Ghost : to the Three
one self-same praise.

Amen.

Ÿ. Blessed art thou among women.

R. And blessed is the Fruit of thy womb.

Ÿ. Benedicta tu in mulieribus.

R. Et benedictus fructus ventris tui.

Every day the solemn Evening Office borrows from Mary's Canticle its sweetest fragrance. Nor is Good Friday itself an exception: even on that day, at the Vesper hour, holy Church, throughout the world, invites Our Lady to sing it beside the Cross whereon the terrible drama has just been completed. The reason is, that this incomparable Canticle has for its object the entire Redemption. At the foot of the holy Rood, no less than on days such as this, full of sweetness, that which predominates in Mary and over-rules alike all her anguish and all her glad-someness, is the thought of God's glory being at last satisfied; of man's salvation being at last secured. Now, on this Feast, the mysteries of the entire cycle having so lately passed one by one before our eyes, the *Magnificat* resounds, as it were, in all its fulness of tone, whilst receiving, at the same time, from this solemnity itself all the freshness of the first day on which earth caught its notes.

ANTIPHON OF THE MAGNIFICAT.

Blessed art thou, O Mary, who hast believed: those things shall be accomplished in thee which were told thee by the Lord. Alleluia.

Beata es, Maria, quæ credidisti: perficientur in te quæ dicta sunt tibi a Domino. Alleluia.

The Prayer is the Collect of the Mass, *page* 512.

A commemoration is then made of the Octave of St. John the Baptist, *page* 300.

On this day whereon Satan, for the first time, sees his infernal crew fall back in face of the sacred Ark,

two warriors of the army of the elect take their rank in our Queen's cortège. Deputed by Peter himself, during this his glad Octave, to wait upon Mary, they have earned this honour by reason of their faith, which taught them to recognise in Nero's condemned criminal the chief of God's people.

The Prince of the Apostles was awaiting his martyrdom in the dungeon of the Mamertine prison, when, led by divine Mercy, there came to him two Roman soldiers, the very ones whose names have become inseparable from his own in the Church's memory. One was called Processus, the other Martinianus. They were struck by the dignity of the old man, confided for some hours to their ward, who should not again see day-light till he must perish on the gibbet. Peter spoke to them of Life Eternal and of the Son of God who so loved men as to give the last drop of his Blood for their ransom. Processus and Martinianus received with docile heart this unexpected instruction; they accepted it with simple faith, and craved the grace of regeneration. But water was wanting in the dungeon, and Peter must needs make use of that power to command nature, bestowed by our Lord upon the apostles when he sent them into the world. At the word of the old man a fountain sprang up from the ground, and the two soldiers were baptized in the miraculous water. Christian piety still venerates this fountain which never either brims over or dries up. Processus and Martinianus were not slow to pay with their life for the honour conferred upon them of being thus initiated into the Christian faith by the Prince of the apostles, and they are numbered among God's martyrs.¹

Their *cultus* is as ancient as that of Peter him-

¹ Sainte Cécile et la Société romaine aux deux premiers siècles.

self. In the age of peace, a Basilica was raised over their tomb. St. Gregory pronounced there, on the solemn anniversary of their combat, his thirty-second Homily on the Gospel. The great Pontiff therein renders testimony to the miracles which were operated on that holy spot, and he celebrates, in particular, the power which those two Saints have of protecting their devout clients on the day of the Lord's Justice.¹ Later on, St. Pascal I. enriched the Basilica of the Prince of the Apostles with their bodies. They now occupy the place of honour in the left arm of the Latin cross formed by the immense edifice, and they give their name to the whole of this side of the transept, wherein the Vatican Council held its immortal sessions; fitting was it that this august assembly should carry on its labours under the patronage of these two valiant warriors, who were not only St. Peter's guards, but his conquest in the days of his own glorious confession. Let us not forget these illustrious protectors of Holy Church. The Feast of the Visitation, of more recent institution, has not lessened theirs; though their glory is now, so to say, lost in that of Our Lady, their power can but have gained in strength by this very approximation to the gentle Queen of earth and heaven.

MASS.

The Introit is that of the *Votive Masses of Our Lady for this part of the year*. It is taken from Sedulius,² the Christian poet of the fifth century,

¹ In Ev. Hom. xxxii. 7-9.

² Hail, holy Mother, who didst
bring forth the King, Who forever
ruleth heaven and earth, Whose
Godhead abideth without end, as

Salve, sancta parens, enixa
puerpera Regem,
Qui cælum terramque tenet
per sæcula, cujus

from whom the holy Liturgy borrowed so many graceful pieces at Christmas and Épiphany. Who can fail to recognise to-day in the sublime *Magnificat* which is the glory of this festival, the good *Word* of which our Introit-Verse sings, or in other words, the *Work* which the Virgin Mother *offers to the King!*

INTROIT.

Salve, sancta parens, enixa puerpera Regem: qui cœlum terramque regit in sæcula sæculorum.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi. *V.* Gloria Patri. Salve.

Hail, holy Mother, who didst bring forth the King; who rules heaven and earth for ever.

Ps. My heart hath uttered a good word; I speak my works to the King. *V.* Glory, &c. Hail.

Peace is the precious gift which earth was ceaselessly imploring since the original fall. Rejoice then now: for the Prince of Peace this day reveals himself by Mary. The solemn commemoration of the Mystery which we are celebrating will develop within us the work of salvation begun in that of Christmas at the opening of our cycle. Let us beg this grace, in the words of the Church, in her Collect.

COLLECT.

Famulis tuis, quæsumus Domine, cœlestis gratiæ mu-

We beseech thee, O Lord, to bestow on thy servants the gift

Numen, et æterno complectens omnia gyro Imperium sine fine manet; quæ ventre beato Gaudia matris habens cum virginitatis honore, Nec primam similem visa es, nec habere sequentem: Sola sine exemplo placuisti femina Christo!

doth His Empire, embracing all things, in eternal circuit. Hail thou, possessing in thy blessed womb, at once, both the joys of Maternity and the honour of Virginity, than whom was never seen the like before, nor shall there ever be! Alone, O Woman, thou without example wast pleasing unto Christ!

[*Sedulius, Carmen Paschale, lib. II. v. 63-69.*]

of heavenly grace, that for those to whom the blessed Virgin's child-birth was the beginning of salvation, the votive solemnity of her Visitation may procure increase of peace. Through our Lord, &c.

nus impertire : ut, quibus beatæ Virginis partus exstitit salutis exordium, Visitationis ejus votiva solemnitas pacis tribuat incrementum. Per Dominum.

In private Masses, at the end of the Collect, Secret, and Postcommunion of the feast, a commemoration is made of the holy Martyrs Processus and Martinianus.

Commemoration of Saints Processus and Martinianus :

O God, who dost surround and protect us by the glorious confessions of thy holy Martyrs, Processus and Martinianus ; grant us to profit by their example, and rejoice in their intercession. Through our Lord, &c.

Deus, qui nos sanctorum Martyrum tuorum Processi et Martiniani gloriosis confessionibus circumdasset protegis : da nobis, et eorum imitatione proficere, et intercessione gaudere. Per Dominum.

EPISTLE.

Lesson from the Book of Wisdom.

Cantic. II.

Behold he cometh, leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices. Behold my beloved speaketh to me : Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the

Lectio libri Sapientiæ.

Cant. II.

Ecce iste venit saliens in montibus, transiliens colles: similis est dilectus meus capræ, hinnuloque cervorum. En ipse stat post parietem nostrum, respiciens per fenestras, prospiciens per cancellos. En dilectus meus loquitur mihi: Surge, propera, amica mea, columba mea, formosa mea, et veni. Jam enim hiems transiit, imber abiit, et recessit. Flores apparuerunt in terra nostra, tempus putationis advenit :

2 K

vox turturis audita est in
terra nostra : ficus protulit
grossos suos : vineæ floren-
tes dederunt odorem suum.
Surge amica mea, speciosa
mea, et veni : columba mea
in foraminibus petræ, in
caverna maceriæ, ostende
mihi faciem tuam, sonet vox
tua in auribus meis : vox
enim tua dulcis, et facies tua
decora.

voice of the turtle is heard in
our land : the fig-tree hath put
forth her green figs, the vines
in flower yield their sweet
smell. Arise, my love, my
beautiful one, and come. My
dove in the clefts of the rock,
in the hollow places of the wall,
show me thy face, let thy voice
sound in my ears, for thy voice
is sweet and thy face comely.

The Church introduces us into the depth of the Mystery. What she has just been reading to us is but the explanation of that word of Elizabeth's which sums up the whole of to-day's feast: *when thy voice sounded in mine ear, the infant in my womb leaped for joy.* O Voice of Mary, voice of the turtle, putting winter to flight, and announcing spring-tide flowers and fragrance! At this sweet sound, John's soul, a captive in the darkness of sin, casts off the badge of slavery, and suddenly developing germs of highest virtues, appears beauteous as a bride decked in nuptial array : and therefore, how Jesus hastes unto this well-beloved soul! Between John and the Bridegroom, oh! what ineffable outpourings! what sublime dialogues pass between them, from womb to womb of Mary and Elizabeth! Admirable Mothers! Sons yet more admirable! In this happy meeting, the sight, the hearing, the voice of the Mothers belong less to themselves than to the blessed fruit each bears within her; thus their senses are the lattices through which the Bridegroom and Friend of the Bridegroom see one another, understand one another, speak one to the other!

The animal man, it is true, understands not this language.¹ *Father*, the Son of God will soon exclaim :

¹ 1 Cor. ii. 14.

*I give thee thanks for that thou hast hidden these things from the wise and prudent, and hast revealed them to little ones.*¹ Let him, therefore, that hath ears to hear, hear;² but, *Amen I say unto you, unless ye become as little children, ye shall not enter into the kingdom of heaven,*³ nor know its mysteries.⁴ Wisdom shall nevertheless be justified by her children, as the Gospel says.⁵ The simple-hearted in quest of light, with all the straightforwardness of humility, let pass unheeded those mocking flickers that sport across the marshes of this world; they know right well that the first ray of the Eternal Sun will disperse these thin phantoms, leaving sheer emptiness before those who run in pursuit of them. For their part, these wise *little ones* already feed upon that which *eye hath not seen, nor ear heard,*⁶ having a foretaste, here below, of eternal delights.

Ineffably is John the Baptist experiencing all this. Accosted by the divine *Friend* who has been beforehand in seeking him, his soul at once awakens to full ecstasy. Jesus, on his side, is now making His first conquest; for it is to John, that is first addressed amongst all creatures (Mary of course excepted) the sacred Nuptial-song uttered in the Soul of the *Word, made Flesh*, making His divine Heart throb with emotion. Yes, it is to-day (our Epistle tells us so), that in concert with the *Magnificat*, the divine *Canticle of Canticles* is likewise inaugurated, in the entire acceptation that the Holy Ghost wishes to give it. Never more fully than on this happy day shall the sacred ravishments of the Spouse be justified; never shall they find a more faithful response! Let us warm ourselves at these celestial fires; let us join our enthusiasm to that of Eternal Wisdom who makes

¹ St. Matth. xi. 25.³ *Ibid.* xviii. 3.⁵ *Ibid.* xi. 19.² *Ibid.* 15; xiii. 9.⁴ *Ibid.* xiii. 11.⁶ 1 Cor. ii. 9.

His first step, this day, in His royal progress towards mankind. Let us unite with our Jesus in imploring the Precursor at last to show himself. Were it not ordered otherwise from on High, his inebriation of love would verily have made him at once break down the wall that held him from appearing, then and there, to announce the Bridegroom. For well knows he that the sight of his countenance, preceding the Face of the Lord Himself, will excite the whole earth to transports ; he knows that his own voice will be sweet when once it has become the organ of the Word calling the Bride unto Him.

Together with Elizabeth, let us extol, in our Gradual, the Blessed Virgin to whom we owe all these joys of ours, and within whom love still keeps inclosed *Him* whom the whole world could not contain. The distich which is sung in the Verse was especially dear to the piety of the Middle Ages ; it is to be found in different Liturgies, either as the opening line of the Hymn,¹ or under the form of an Antiphon, in the composition of Masses or of Offices.

¹ Virgo Dei Genitrix, quem totus non capit orbis :

In tua se clausit viscera factus homo.

Vera fides Geniti purgavit crimina mundi :

Et tibi virginitas inviolata manet.

Te matrem pietatis, opem te clamat orbis :

Subvenias famulis, O benedicta, tuis.

Gloria magna Patri, compar tibi gloria, Nate :

Spiritui Sancto gloria magna Deo. Amen.

O Virgin Mother of God, He whom the whole world is unable to contain, being made Man, inclosed Himself in thy womb.

The true faith of Christ thy Son hath cleansed away the world's guilt. And to thee, Virginity remains inviolate.

He proclaims thee Mother of tenderness and the Succour of the world ; come, then, to the aid of the servants, O thou Blessed One.

Great glory be to the Father, and equal glory to thee, O Son : To the Holy Spirit, God, great glory also be. Amen.

[*Hymnus Completorii in festis B. Mariæ. Antiphonar. Senon. 1552.*]

GRADUAL.

Thou art blessed and venerable, O Virgin Mary: who without any violation of purity, wert found the Mother of our Saviour.

℣. O Virgin Mother of God, He whom the whole world is unable to contain, being made Man, inclosed Himself in thy womb.

Alleluia, Alleluia.

℣. Thou art happy, O Holy Virgin Mary, and most worthy of all praise: because from thee arose the Sun of Justice, Christ our God. Alleluia.

Benedicta et venerabilis es, Virgo Maria, quæ sine tactu pudoris, inventa es Mater Salvatoris.

℣. Virgo Dei Genitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Alleluia, Alleluia.

℣. Felix es, sacra Virgo Maria, et omni laude dignissima: quia ex te ortus est Sol justitiæ, Christus Deus noster. Alleluia.

GOSPEL.

Sequel of the holy Gospel according to Luke.

Ch. I.

At that time, Mary rising up, went into the hill country with haste, into a city of Juda. And she entered into the house of Zachary, and saluted Elisabeth. And it came to pass that when Elisabeth heard the salutation of Mary, the infant leaped in her womb. And Elisabeth was filled with the Holy Ghost; and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the Fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb

Sequentia sancti Evangelii secundum Lucam.

Cap. I.

In illo tempore: Exsurgens Maria, abiit in montanum cum festinatione in civitatem Juda. Et intravit in domum Zachariæ, et salutavit Elisabeth. Et factum est, ut audivit salutationem Mariæ Elisabeth, exsultavit infans in utero ejus: et repleta est Spiritu Sancto Elisabeth: et exclamavit voce magna, et dixit: Benedicta tu inter mulieres, et benedictus fructus ventris tui. Et unde hoc mihi ut veniat mater Domini mei ad me? Ecce enim ut facta est vox salutationis tuæ in auribus meis, exsultavit in gaudio infans in utero meo. Et

beata, quæ credidisti, quoniam perficientur ea quæ dicta sunt tibi a Domino. Et ait Maria: Magnificat anima mea Dominum, et exsultavit spiritus meus in Deo salutari meo.

leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

Mary, having learned from the archangel that Elizabeth was about to become a mother, is pre-occupied with the thought of the services that will soon be needed by her cousin and the infant; she, therefore, starts at once on her journey across the mountains, amidst which stands the house of Zachary. Thus does the *charity of Christ*¹ act, thus does it *press*, when it is genuine. There is no state of soul, in which under pretext of more exalted perfection, the Christian may be allowed to forget his brethren. Mary had just contracted the highest union with God; and our imagination might perhaps be inclined to picture her, as it were, in a state of powerlessness, lost in ecstasy during these days in which the Word, taking Flesh of her flesh, is inundating her in return with the floods of his Divinity. The Gospel, however, is explicit on this subject: it particularly says that it was *in those days*² even, that the humble Virgin, hitherto quietly hid in the secret of the Lord's face,³ *rose up* to devote herself to all the bodily as well as the spiritual needs of a neighbour in such condition. Does that mean to say that works are superior to prayer, and that contemplation is not the better part? No, certainly not; for indeed never did Our Lady so directly and so fully adhere to God with her whole being as at this very time. But the creature when he has attained the summits of the

¹ 2 Cor. v. 14.

² St. Luke, i. 39.

³ Ps. xxx. 21.

unitive life, is all the more apt and fitted for exterior works, inasmuch as no lending of himself thereto, can distract him from the immovable centre wherein he is fixed.

A signal privilege is this, resulting from that *division of the spirit and the soul*,¹ to which all attain not, and which marks one of the most decisive steps in the spiritual life; for it supposes a purification of man's entire being so perfect, that in very truth he is no other than one spirit with the Lord;² it entails so absolute a submission of the powers, that without clashing one with the other, they yield, each in its particular sphere, obedience simultaneously to the divine breathing.

So long as the Christian has not yet crossed this last defile, defended with such obstinacy by nature to the last, so long as he has not yet won that holy liberty of the children of God,³ he cannot possibly turn to man, without, in some way, quitting God. Not that he ought, on that account, to neglect his duties towards his neighbour, in whom God wishes us to see no other than Himself; but, nevertheless, blessed is he who (like Mary) loses naught of the *better part*, the while he attends to his obligations towards others! Yet how few are such privileged souls! and what a delusion it is to persuade ourselves to the contrary!

We shall return to these thoughts on the day of Our Lady's triumphant Assumption; but the Gospel to which we have just been listening makes it a duty for us, even now, to draw the attention of the reader to this point. Our Lady has especially on this feast a claim to be invoked as the model of those who devote themselves to works of mercy; and if to all it is by no means given to keep their spirit, at the

¹ Heb. iv. 12. ² 1 Cor. vi. 17. ³ Rom. viii. 21; 2 Cor. iii. 17.

same moment, more than ever immersed in God, all, nevertheless, ought constantly to strive to approach, by the practice of recollection and divine praise, to those luminous heights whereon their queen shows herself, this day, in all the plenitude of her ineffable perfections.

The Offertory sings the glorious privilege of Mary, Mother and Virgin, bringing forth Him who made her.

OFFERTORY.

Beata es, Virgo Maria,
quæ omnium portasti Crea-
torem : genuisti qui te fecit,
et in æternum permanes vir-
go.

Thou art blessed, O Virgin
Mary, who didst bear the Crea-
tor of all things : thou didst
bring forth Him who made
thee, and thou remainest for
ever a Virgin.

The Son of God, being born of Mary, consecrated her Virginal integrity. Let us beg of him in to-day's *Secret*, to vouchsafe, in memory of his Mother, to purify us of every stain, and so render our offering acceptable to God on high.

SECRET.

Unigeniti tui, Domine,
nobis succurrat humanitas :
ut, qui natus de Virgine,
matris integritatem non mi-
nuit, sed sacravit : in Visi-
tationis ejus solemnibus, nos-
tris nos piaculis exuens, ob-
lationem nostram tibi faciat
acceptam Jesus Christus
Dominus noster. Qui tecum.

May the Humanity of thy
Only-begotten Son succour us,
O Lord ; that Jesus Christ our
Lord, who, when born of a
Virgin did not diminish, but
consecrated the integrity of his
Mother, may, on this solemn-
ity of her Visitation, deliver
us from our sins, and make
our oblation acceptable to thee.
Who liveth, &c.

Commemoration of SS. Processus and Martinianus.

Suscipe, Domine, preces
et munera : quæ ut tuo sint
digna conspectu, sanctorum

Receive, O Lord, our prayers
and offerings, and that they
may be worthy of thy regard.

may we be helped by the prayers of thy Saints. Through our Lord, &c.

tuorum precibus adjuvemur.
Per Dominum.

PREFACE.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God: And that we should praise, bless, and glorify the Visitation of the Blessed Mary ever a Virgin, who by the overshadowing of the Holy Ghost conceived thine Only-Begotten Son, and, the glory of her virginity still remaining, brought forth the eternal Light to the world, Jesus Christ our Lord. By whom the Angels praise thy Majesty, the Dominations adore it, the Powers tremble before it; the Heavens, the heavenly Virtues, and blessed Seraphim, with common jubilee glorify it. Together with whom we beseech thee that we may be admitted to join our humble voices, saying: Holy, Holy, Holy.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus: Et te in Visitatione beatæ Mariæ semper virginis colaudare, benedicere, et prædicare. Quæ et Unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, lumen æternum mundo effudit Jesum Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, Sanctus, Sanctus.

The Church possesses now within her, in the sacred Mysteries, the same Son of the Eternal Father whom Mary bore for nine months in her blessed womb. Therein did he take flesh, in order to come to us all. Let us then hail, in our Communion Antiphon, both the Mother and the Son.

COMMUNION.

Blessed is the womb of the Virgin Mary, which bore the Son of the Eternal Father.

Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.

The celebration of each one of the mysteries of our Salvation, by the participation of the divine Sacrament which contains them all, is a means of obtaining that evil be kept afar from us, both in this world and the next. This thought is expressed in the Post-communion, touching on to-day's mystery.

POSTCOMMUNION.

Sumpsimus, Domine, celebritatis annuæ votiva sacramenta : præsta, quæsumus ; ut et temporalis vitæ nobis remedia præbeant et æternæ. Per Dominum.

We have received, O Lord, the votive mysteries of this annual celebration, grant, we beseech thee, that they may bestow upon us remedies both for time and eternity. Through our Lord, &c.

Commemoration of SS. Processus and Martinianus.

Corporis sacri, et prætiosi Sanguinis repleti libamine, quæsumus Domine Deus noster : ut quod pia devotione gerimus, certa redemptione capiamus. Per eundem Dominum.

Replenished with the nourishment of thy sacred Body and precious Blood, we beseech thee, O Lord our God, that what we perform with pious devotion, we may receive with assured redemption. Through the same, &c.

SECOND VESPERS.

The Antiphons, Psalms, Capitulum, Hymn, and Versicle are the same as in First Vespers, *page 504.*

ANTIPHON OF THE MAGNIFICAT.

Beatam me dicent omnes generationes, quia ancillam humilem respexit Deus. Alleluia.

All generations shall call me Blessed, because God hath regarded his humble handmaid. Alleluia.

The fourteenth and fifteenth centuries have hymned, in graceful compositions, the mystery of

this day. The following one, by its warm expressions of tender piety towards the Mother of God, more particularly excited the rage of the pretended Reformers. What specially roused their spleen was the *call to unity*, which it addresses to the erring. According to what we were saying, above, as to the motive which prompted holy Church to establish this festival of the Visitation, Mary is in like manner invoked, in other formulæ of this period, proper to the same feast, as the *light which dissipates clouds*,¹ *which puts an end to schisms*.²

SEQUENCE.

Come, sovereign Lady, O Mary, do thou visit us, illumine our sickly souls by the example of thy duties performed in life.

Come, O Co-redemptrix of the world, take away the filth of sin, by visiting thy people, remove their peril of chastisement.

Come, O Queen of nations, extinguish the flames of the guilty, rectify whatsoever is wrong, give us to live innocently.

Come, and visit the sick, O Mary, fortify the strong with the vigour of thy holy impetuosity, so that brave courage droop not.

Come, O thou Star, O thou Light of the ocean waves, shed thy ray of peace upon us ; let the heart of John exult with joy before the Lord.

Veni præcelsa Domina,
Maria, tu nos visita,
Ægras mentes illumina
Per sacra vitæ munia.

Veni salvatrix sæculi,
Sordes aufer piaculi,
In visitando populum
Pœnæ tollas periculum.

Veni regina gentium,
Dele flammam reatum,
Rege quemcumque devium,
Da vitam innocentium.

Veni et ægros visites,
Maria, vires robores
Virtute sacri impetus,
Ne fluctuetur animus.

Veni stella, lux marium,
Infunde pacis radium,
Exsultet cor in gaudium
Johannis ante Dominum.

¹ Hymn. O Christi mater fulgida. Dan. iv. 276.

² Hymn. O Christi mater cœlica. Dan. iv. 236.

Veni virga regaliū,
 Reduc fluctus errantium
 Ad unitatem fidei
 In qua salvantur cœlici.

Veni, deposce Spiritus
 Sancti dona propensius,
 Ut dirigamur rectius
 In hujus vitæ actibus.

Veni, laudemus Filium,
 Laudemus Sanctum Spiritum,
 Laudemus Patrem unicum,
 Qui nobis det auxilium.
 Amen.

Come, O thou Regal Sceptre,
 lead back the crowd of erring
 ones to the unity of the faith,
 in which the heavenly Citizens
 are saved.

Come, and right willingly
 implore for us the Gifts of the
 Holy Ghost, so that we may
 be directed aright in the ac-
 tions of this life.

Come, let us praise the Son,
 let us praise the Holy Ghost,
 let us praise the Father, One
 God, who giveth us succour.
 Amen.

*Who is she that cometh forth beautiful as the morn-
 ing rising, terrible as an army set in array?*¹ O
 Mary, this is the day that thine exquisite brightness,
 for the first time, gladdens our earth. Thou bearest
 within thee the Sun of Justice; and his early beams
 striking first the mountain tops whilst the vales below
 are yet left in darkness, he at once illumines the
 precursor, than whom a greater hath not been born of
 woman. The divine Luminary, swift on his ascend-
 ing course, will soon bathe the lowly valleys in his
 radiant fires. But how full of grace and beauty are
 these his first gleams peering through the veiling
 cloud! For thou, O Mary, art the *light cloud*, the
 hope of earth, the terror of hell.² Contemplating from
 afar, through its heavenly transparency, the mystery
 of this day, Elias, the father of prophets, and Isaias,
 their prince, did both of them descry the Lord. They
 beheld thee speeding thy way across the mountains,
 and they blessed God; "for," saith the Holy Ghost,
 "when winter hath congealed the waters into
 "crystal, withered the valleys, and consumed as with

¹ Cantic. vi. 9.

² 3 Kings, xviii. 44; Is. xix. 1.

"fire the green mountains, *a present remedy to all*
*"is the speedy coming of a cloud."*¹

Haste thee, then, O Mary! Come thou to all of us, and let not the mountains alone enjoy thy benign influence; bend thee down to those lowly, ignoble regions wherein the greater part of mankind but vegetates, helpless to scale yonder mountain heights; yea, let thy kindly visit reach down even to the deepest abyss of human perversity well nigh bordering on the gulf of hell; let the beams of saving light reach even there. Oh! would that from the thralldom of sin, from the plain where the vulgar throng is swaying to and fro, we were drawn to follow in thy train! How beauteous are thy footsteps along these our humble pathways,² how aromatic the perfumes wherewith thou dost inebriate earth this day!³ Thou wast all unknown, nay, thou wast even an enigma to thyself, O thou fairest among the daughters of Adam, until this thy first going forth, led thee unto our poor hovels,⁴ and manifested thy power. The desert, suddenly embalmed with heavenly fragrance, hails the passage, not of the figurative Ark, but of the "Litter of the true Solomon," *in these days* of the sublime nuptials which he has vouchsafed to contract.⁵ What wonder then, if at rapid pace thou dost speed across the mountains, since thou art bearing the Bridegroom who, as a giant, strideth from peak to peak?⁶

Far different art thou, O Mary, from *her* who is portrayed in the divine Canticle as hesitating, in spite of the heavenly call, to betake herself to active work, foolishly captivated by the sweets of mystic repose, in such way as to dream of finding it elsewhere than in the absolute good pleasure of the

¹ Ecclus. xliii. 21-24.

² Cantic. vii. 1.

³ Cantic. i. 5.

⁴ *Ibid.* 7.

⁵ *Ibid.* iii. 6-11.

⁶ Ps. xviii. 6, 7.

Beloved! Thou art not one, at the voice of the Spouse, to make difficulties about clothing thyself again with the garment of toil, of exposing thy feet, were it never so little, to be soiled with the dusty roads of earth.¹ Nay, rather; scarce has he given himself to thee immeasurably, as none else can know, than (ever on thy guard against the mistake of remaining all absorbed in selfish enjoyment of his love,) thou thyself dost invite him to begin at once the great work which brought him down from heaven to earth: "Come, my Beloved, let us go forth into the fields, "let us get up early to see if the vineyard flourish, "to hasten the budding of the fruits of salvation "in souls; there, there it is, that I wish to be all "thine."² And, leaning upon him, no less than he upon thee, without thereby losing aught of heavenly delights, thou dost traverse our desert;³ and the holy Trinity perceiveth between this Mother and her Son sympathies, harmonious agreements, unknown until then even to her; and the friends of the Bridegroom, hearing thy sweet voice,⁴ on their side also comprehend his love and partake in thy joy. With him, with thee, O Mary, age after age shall behold souls innumerable, who, swift footed even as the mystic roe and the young hart, will flee away from the valleys and gain the mountain heights where, in the warm sunshine, heaven's aromatic spices are ever fragrant.⁵

Bless, O Mary, those whom the *better part* so sweetly attracts. Protect that Order whose glory is to honour in a special manner thy *Visitation*. Faithful to the spirit of their illustrious Founders, they still continue to justify their sweet title by perfuming the Church on earth with the fragrance of that humility, gentleness, and hidden prayer, which made

¹ Cantic, v. 2-6.

² *Ibid.* vii. 10-13.

³ *Ibid.* viii. 5.

⁴ *Ibid.* 13.

⁵ *Ibid.* 14.

this day's mystery so dear to the angels eighteen hundred years ago. In fine, O Lady, forget not the crowded ranks of those whom grace presses, more numerous than ever, now-a-days, to tread in thy footsteps, mercifully seeking out every object of misery; teach them the way in which alone it is possible to devote themselves to their neighbour, without in any way quitting God: for the greater glory of God and the happiness of man, multiply such faithful copies of thee. May all of us, having followed in the degree measured out to us by him who divides his gifts to each one as he wills,¹ meet together in our home yonder, to sing in one voice together with thee, an Eternal Magnificat!

¹ 1 Cor. xii. 11.

JULY 3.

THE FIFTH DAY

WITHIN THE OCTAVE OF THE HOLY APOSTLES
PETER AND PAUL.

ALTHOUGH amongst the saints there is none who is undeserving of earth's humble homage, or whose intercession is powerless in our behalf, yet the *cultus* rendered to each one, and the confidence evinced, necessarily vary in proportion to what we know of his or her glory. It is therefore only just, as Saint Leo remarks in to-day's Office, that we should honour in a most special manner those whom divine grace has exalted so far above all others, that they are considered, as it were, the two brilliant *eyes of Christ's Mystical Body, the Church*, giving light to all of us, who are the members thereof.¹ For this reason, the festival of these two Princes of the Apostles is held superior to that of any other servant of God occurring in the entire cycle.

When the Church's own practice gave tone to the particular customs of the various countries, national confidence and even private devotion knew no other preferences than those of the holy Liturgy; and long were it to tell of all that can be produced by history, public charts, simple contracts, and monuments of

¹ Sermo I. in Nat. Apos. Lect. II. Nocturni.

every sort, in endless proof of our forefathers' love for the glorious *Door-keeper* of heaven and his illustrious companion armed with the *sword*. Faith was lively in those days. It was then well understood that of all God's boons to earth, none are comparable to the graces of sanctification, doctrine, and unity, of which Peter and Paul are the predestined instruments in our regard. The heart became dilated as the mind expanded. Men were eager, therefore, to know as much as they could touching the lives of these Fathers of the Christian people; and they made great account of the devotedness wherewith the two Apostles had so unsparingly poured out their sweat and blood for them.

Alas! can it be said that such is the case now-a-days? How many baptized persons are there, Catholics not merely in name, but even considered practical Catholics, who scarcely possess such elementary notions of true Christianity as to appreciate the importance of the *rôle* performed amongst men by these Founders of the Church, nay, nor even to give it a passing thought! Yet some there are, and thanks be to God their number is now on the increase, who glory in studying the principles on which rests the divine constitution of society purchased by the Blood of our Lord. Such men as these understand and revere the august position which has been and always must be held by Peter and Paul in the economy of Christian dogma. But, nevertheless, do even these persons honour really as they ought these two Princes of the Apostles? What they know on this subject shows them plainly enough that it cannot be the case with these two apostles, as it is with many other saints, whose *cultus* increases or diminishes according to circumstances of time, place, and such like: the *cultus* of Saints Peter and Paul has its roots in the very fundamentals of Catholicism; whether in na-

tions or in individual souls, it cannot wane, save to the great detriment of Catholicity itself. But then, no *cultus* is real, save that which implies devotion and love; now, can it be really said of the class of persons to whom we refer, that their knowledge of the holy Apostles has penetrated deeply enough from their mind into their heart?

The fact is, in the case of too many people, this knowledge being confined to the region of theory, is not sufficiently personal with regard to the two Apostles themselves; and, therefore, principles the most nicely drawn do by no means impart the *spirit of faith*, the seat of which is in the heart, and which animates the life. Let them but put the finishing stroke to their science. Without losing sight of dogmatic heights, let them seek in prayer and in humble study of the Gospel, of the Acts of the Apostles, of the Epistles, and of ecclesiastical tradition, that intimate revelation of the very soul of Peter and of Paul which cannot fail to make them admire, and, above all, love them personally as much as and even more than their sublime prerogatives. Then perhaps will they be astonished to have come so late to a knowledge of many precious details and thousands of instructive features about them, which little children in by-gone ages (now reputed barbarous) would have blushed not to know. As a necessary consequence, they will thus begin to feel more Catholic in soul; they will consider themselves happy to have learnt, at last, how to share the devotion of the humble peasant woman and her ingenuous confidence (not unmixed with fear) in the "Door-keeper" of Paradise.

The following beautiful Preface is taken from the Mozarabic Missal. Its theme is that assemblage of divine contrasts, amidst which Eternal Wisdom loves,

as it were, to sport, and which are found wonderfully multiplied in the lives of these two Apostles.

ILLATIO.

It is truly meet and just, O Almighty Father, that we render our deepest thanks unto Thee, for the multiplied glory of thine Apostles Peter and Paul, which Thou hast by divers distribution of gifts largely bestowed upon them, of Thine immense goodness. Thou hast made them to be disciples of Thine Only-Begotten Son and Teachers of the Gentiles. On account of their preaching of the Gospel, though they are first in the heavenly Kingdom, yet are they shut up in strait prisons. They receive power to absolve sins; yet are they enthralled in chains of iron. They give health; and they endure bitter anguish. They command demons; and they are scourged by men. They drive away death; and they themselves flee from the face of persecutors. They walk upon the waters; and sweat with toil. By their word are mountains removed; and by the labour of their own hands they earn their bread. They are appointed judges of Angels; and they are put to the torture. With God they live; in the world they are in peril. Finally, Christ ministering unto them washes their feet; and by the hands of blasphemers are their faces buffeted with blows. Scarce any-

Dignum et justum est, omnipotens Pater, nos tibi ingentes agere gratias pro multiplici Apostolorum Petri et Pauli gloria: quam eis per diversas munerum distributiones larga satis pietate donasti. Quos et Unigeniti tui discipulos: et gentium fecisti esse magistros. Qui ob Evangelii prædicationem quum cœlorum præficiantur in regnis: carcerem clauduntur angustiis. Potestatem accipiunt peccata solvendi: et ferri vinculis alligantur. Sanitatem donant: et ægritudines portant. Dæmonibus imperant: et ab hominibus flagellantur. Mortes fugant: et fugiunt persequentes. Super mare ambulant: et in labore desudant. Montes verbo transferunt: et propriis victum manibus quærun. Judicaturi Angelos: in quæstionem mittuntur. Cum Deo vivunt: in mundo periclitantur. Postremo Christus eis serviens pedes lavat: et facies eorum blasphemantium manus alapis colaphizat. Nihil sustinentibus pene deficit ad tolerantiam: nihil superantibus victoriæ non adfuit ad coronam. Si recurramus quot ad testificandam fidei veritatem ærumnarum pertulerint in

tormentis frequenter suis : superfuere Martyribus. Si in mirabilibus, hoc per Christum fecere quod Christus : si in passionibus, hoc sustinuerunt illi necessitate mortali quod ille voluntate moriendi. Isti ejus viribus : ille suis. Probantes doctrinæ auctoritatem similitudine : non æqualitate doctoris.

Implevit Petrus suo tempore : quod promiserat ante tempus. Posuit animam suam pro illo : quem se non crediderat negaturum. Quia ad arduæ sponsonis celeritatem nimia charitate præventus, non intellexit servum pro Domino dare non posse quod pro servo ante Dominus non dedisset : similiter non renuit crucifigi, sed æqualiter non præsumpsit appendi. Obiit ille rectus : iste subjectus. Ille ut majestatem ascendentis sublimitate proferret : iste ut fragilitatem descendentis humilitate monstraret.

Nec Paulus affectu minor, meminit quem sibi arroga-

thing was wanting of sufferings unto their endurance ; nor is anything now wanting to the crown of victory, in their triumph. If we go over all that they suffered in their torments, they outstrip the Martyrs. If we look into their miracles, we see that they did the same by Christ, as Christ Himself did : if we consider their passion, we behold that they endured by mortal necessity, that which He did by voluntary death ; but they by *His* strength,—He by *His own*. To distinguish by authority of correct doctrine,—there was *resemblance* between Him and them, not *equality* in the teachers.

Peter accomplished in due time that which he promised before his time. He laid down his life for Him whom he believed that he would never deny. Since in the burning impetuosity of his great love, he had not understood that the servant cannot give to his Lord that which his Lord hath not as yet given *for* his servant ; so in like manner, he refused not, when the time came, to be crucified ; but he presumed not to hang in the same position as his Lord. The One died upraised, the other placed downwards : the One thus declared His majesty ascending on high ; the other thus showed his fragility that tends unto earth.

Nor in affection less, doth Paul remember what he had

to say for himself : Christ is my life, and to die is my gain. Glad is he, beneath the stroke of the raging murderer, to offer unto Christ a neck tamed down to the yoke : and for the True Head of the Body, to give the mortal head of his own body. Lo ! these two Soldiers of God, how they divide betwixt them the garment of the Lord's Passion ; the one on the gibbet, the other beneath the sword ; Peter in transfixion, Paul in blood-shedding.

These two, therefore, differ in the manner of their death, but not in the love shown forth in dying : the Catholic Church exults in their teaching ; all religion, in the celebration of their death ; the Roman City, in their memory ; each Christian soul, in their patronage. Now, all these things Thou, O Lord, hast operated, Thou who wast pointed out by the Prophets, art adored by the Angels, art manifested throughout the world, by the light of the Apostles. To whom, meetly, all Angels and Archangels unceasingly cry out daily, saying : *Holy, Holy, Holy.*

verat dicens : Mihi vivere Christus est, et mori lucrum. Gaudet, insanientes ictibus percussoris, domitas jugo Christo offerre cervices ; et pro corporis sui capite, dare corporis sui caput. Diviserunt sibi passionis dominicæ vestimentum duo milites Dei : unus in patibulo, alter in gladio ; Petrus in transfixione, Paulus in sanguine.

His igitur dispari mortis genere, non dispari moriendi amore perfunctis : exsultet in eorum doctrinis Ecclesia catholica ; in exsequiis religiositas universa ; in memoriis Urbs Romana ; in patrociniiis omnis anima christiana. Hæc autem omnia tu, Domine, operaris : qui a Prophetis demonstraris ; ab Angelis adoraris ; et in omni sæculo Apostolorum lumine declararis. Cui merito omnes Angeli et Archangeli non cessant clamare quotidie, ita dicentes : *Sanctus, Sanctus, Sanctus.*

The same Mozarabic Liturgy makes use of the following Hymn on this Festival. It is attributed, not without some foundation, to Saint Ambrose, and seems to have preceded the Hymn of Elpis in Liturgical use.

HYMN.

The Apostles' Passion hath Apostolorum passio
consecrated this immortal day, Diem sacravit sæculis,

Petri triumphum nobilem,
Pauli coronam proferens.

Conjunxit æquales vires
Cruor triumphalis necis ;
Deum secutos præsules
Christi coronavit fides.

Primus Petrus Apostolus ;
Nec Paulus impar gratia :
Electionis vas sacræ
Petri adæquavit fidem.

Verso Crucis vestigio,
Simon honorem dans Deo :
Suspensus ascendit, dati
Non immemor oraculi.

Præcinctus, ut dictum est
senex,
Elevatus ab altero,
Quo nollet ivit, sed volens
Mortem subegit asperam.

Hinc Roma celsum verti-
cem
Devotionis extulit,
Fundata tali sanguine
Et vate tanto nobilis.

Tantæper Urbis ambitum
Stipata tendunt agmina:
Trinis celebratur viis
Festum sacrorum Marty-
rum.

Prodire quis mundum pu-
tet,
Concurrere plebem poli :
Electa gentium caput,
Sedes magistri gentium.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito
In sempiterna sæcula.
Amen.

presenting Peter's noble tri-
umph and Paul's crown.

The gore of their victorious
death hath conjoined these
men, peers in fame ; the Faith
of Christ hath crowned these
jubilant followers of God.

The first, Peter the Apostle ;
Next, Paul his peer in grace.
The Vessel of sacred Election
hath equalled the Faith of
Peter.

Not unmindful of the oracle,
Simon, suspended, ascends a-
long the heaven-turned foot-
prints of the Cross, giving
glory to God.

Even as was foretold, the old
man, girded by another's hand,
is upraised. Whither he would
not, he has had to go ; but will-
ing *now*, dire death hath he
subdued.

Hence Rome hath become
the exalted head of religious
worship, founded, as she is, in
such blood as this, and by so
illustrious a Prophet.

Through all the vast extent
of so great a City, close packed,
crowds are pressing along, by
three ways, for the celebration
of the holy Martyrs' Festival.

It might be supposed that
the whole world had come forth,
that the people of all nations
had assembled here ; Lo ! veri-
ly, the chosen head of the Gen-
tiles, the seat of the Teacher
of the Gentiles !

Glory be to God the Father,
and to his Only Son, together
with the Paraclete Spirit, for
ever and ever. Amen.

JULY 4.

THE SIXTH DAY

WITHIN THE OCTAVE OF THE HOLY APOSTLES
PETER AND PAUL.

PETER and Paul cease not to hearken to the prayer of their devout clients throughout the world. Time has wrought no change in their power; and in heaven, no more than formerly on earth, can the gravity of the general interests of holy Church so absorb them, as that they should neglect the petition of the humblest inhabitant of the glorious *city of God*, of which they were constituted, and still are, the Princes. One of the triumphs gained by hell, at this day, is the lulling to sleep of the faith even of just men; hence we must be allowed to insist somewhat on our point, in order to disturb this dangerous slumber, which would end in nothing less than the utter oblivion of the most touching side in our Lord's intention, when he confided to mere men the continuing of his own work and the representing of his person visibly here below.

The error whereby the world has been turned away from Peter will only be decidedly overcome when it is brought to see in him, not alone the firmness of the rock in resisting the attacks of hell's gates, but likewise that tenderness of heart and that paternal solicitude which make him to be indeed the Vicar

of Jesus in his love.¹ For, in fact, the Church is not merely an edifice, the duration of which is eternal : she is moreover a family, a sheep-fold; and therefore, Our Lord, wishing to leave to his work a triple guarantee when quitting this world, exacted of the chosen one, to whom he would confide all, a triple affirmation of love, before investing him with this sublime mystery, saying: *Feed my sheep.*²

"Hence," exclaims Saint Leo, "far from us all doubt as to whether Peter still exercises this function of Shepherd, or whether he remains faithful to this engagement, which he once plighted, of an eternal love, or whether he still observes with exquisite tenderness that command of Our Lord, to confirm us in good by his exhortations, to pray ceaselessly, lest any temptation prevail against us."³ "Yea, this his tenderness embraces the whole people of God;⁴ it is far more vast and potent now than when he was in this mortal state; because now all the duties and multiplied solitudes of his immense paternity do him honour, through *Him* with Whom and by Whom he hath been glorified."⁵

"If in every place," again says Saint Leo, "the martyrs have received in recompense for their death and in manifestation of their merits, the power to aid those in peril, to drive away diseases and unclean spirits, and to cure countless evils; who could be so ignorant or so envious of the glory of blessed Peter as to suppose that any portion of the Church can escape his care, or must not be indebted to him for its progress? Ever burning, ever living, in the Prince of the Apostles, is that love of God and of men which nothing could daunt; neither chains, nor the straitness of dungeons; neither the fury of

¹ Ambr. in Luc. x.

² St. John, xxi.

³ Sermo IV. de Natali ipsius.

⁴ *Ibid.*

⁵ Serm. III. de Nat. ips.

“mobs, nor the wrath of kings; victory has not cooled
 “that which battle could not conquer. Wherefore in
 “these our days, seeing that sorrow has given place
 “to joy, labour to repose, discord to peace, we recog-
 “nise in these helpful effects the merits and prayers
 “of our Head. Oftentimes do we experience how he
 “influences salutary counsels and just judgments;
 “the right of binding and loosing is exercised by Us,
 “but to blessed Peter is due the inclining of the
 “condemned to penitence, of the pardoned to grace.¹
 “Yea, this which We have personally experienced,
 “our forefathers knew also; in such sort, that we
 “believe and hold for certain, that in all the troubles
 “of this life, the Apostolic prayer must be our special
 “aid and safeguard before the throne of God’s
 “mercy.”²

St. Ambrose, Bishop of Milan, in his turn also
 extols the apostolic action ever efficacious and living
 in the Church. His exposition, so full of sweetness
 and always so sound, rises to the sublime, wherein
 his great soul soars at ease, when he comes to express
 with ineffable delicacy and depth the special rôle of
 Peter and Paul in the sanctification of the elect.

“The Church,” says he, “is the ship where Peter
 “must fish; and in this toil he is sometimes to us
 “the net, and sometimes the hook. O great mys-
 “tery! for this fishing is wholly spiritual. The net
 “encloses, the hook wounds; but into the net go the
 “crowd; unto the hook the solitary fish.³ Do not, there-
 “fore, O good Fish, dread Peter’s hook; it killeth not,
 “but consecrateth; his is a precious wound, midst
 “the blood of which may be found the coin of
 “good metal, needed to pay the tribute both for

¹ Sermo V. de Nat. ips.

³ De Virginitate XVIII.

² Sermo I. in Nat. Apost.; lect. II.
 Nocturni 5mæ diei infra Oct.

"the Apostle and the Master.¹ Hence undervalue "not thyself, for though thy body be feeble, in thy "mouth thou hast wherewith to pay both for Christ "and for Peter.² Lo! within us is a treasure, the "Word of God; by confessing Jesus, he is placed "upon our lips. Wherefore is it said to Simon: "*Launch out into the deep,*³ that is to say, into the "heart of man; for the *heart of man in his counsels "is as deep water.*⁴ *Launch out into the deep,* that is "into Christ, for Christ is the *Fountain of Living "waters,*⁵ in Whom are the treasures of Wisdom and "Knowledge.⁶ Daily still doth Peter preach; daily "the Lord crieth unto him: *Launch out into the deep.* "But, methinks I hear Peter answer him: *Master, "we have laboured all the night, and have taken "nothing.*⁷ Peter toils in us, when our devotedness is "laborious. Paul, too, is in labour; lo! even this very "day have ye not heard him saying: *Who is weak, "and I am not weak?*⁸ So behave, that the Apostles "may not have to toil thus hard for you."⁹

The Ambrosian Missal offers us the following Preface and Prayer for this Feast:

PREFACE.

Æquum et salutare: nos
tibi semper, hic et ubique,
in honore Apostolorum Petri

It is truly meet and just for
us here and everywhere, to give
thanks in honour of the Apos-

¹ St. Matth. xvii. 23-26.

⁵ St. John, iv. 11.

² Ambr. Hexameron, V.

⁶ Rom. xi. 33.

³ St. Luke, v. 4.

⁷ St. Luke, v. 5.

⁴ Prov. xviii. 4.

⁸ 2 Cor. xi. 29.

⁹ Ambr. de Virginit. XVIII, XIX. This portion of the *Book on Virginity* forms a part of a discourse which was delivered by Saint Ambrose on the festival of the holy Apostles. In the Ambrosian Liturgy, there is still read, for the Epistle of this Feast, the very passage containing the text cited above by St. Ambrose, from the Epistle of Saint Paul to the Corinthians.

tles, Peter and Paul. Whom thou hast vouchsafed to consecrate by such an election : so that the earthly fishing-craft of blessed Peter should be converted by thee into divine dogma, inasmuch as thou hast been pleased to deliver the human race from the depths of hell, by means of the nets of thy commandments ; and that the mind of his co-apostle Paul, as well as his name, should be changed by thee, so that he who at first was dreaded by the Church, should now make her gladsome by the teaching of the heavenly precepts which he hath received. Paul was struck blind, in order that he might see ; Peter denied, in order that he might believe. To the one belong the keys of the heavenly kingdom : to the other thou hast entrusted the knowledge of the divine Law, that he might call the Gentiles to the Faith. The one introduces ; the other opens ; and to both is awarded the prize of eternal dominion. The one as he walked upon the waters, was upheld by thy Right Hand when about to sink : the other, thrice shipwrecked, was by the same saved from the depths of the sea. The one resists the gates of hell ; the other overcomes the sting of death : and Paul has his head struck off, because he is the approved head of the nations in faith ; but Peter with his feet turned heavenwards, hath followed Christ the Head of us all.

et Pauli gratias agere. Quos ita electione tua consecrare dignatus es : ut beati Petri sæcularem piscandi artem in divinum dogma converteres, quatenus humanum genus de profundo inferni præceptorum tuorum retibus liberares ; et coapostoli ejus Pauli mentem cum nomine mutares, ut quem prius persecutorem metuebat Ecclesia, nunc cœlestium mandatorum lætetur se habere doctorem. Paulus cæcatus est, ut videret : Petrus negavit, ut crederet. Huic claves cœlestis imperii : illi ad evocandas gentes, divinæ legis scientiam contulisti. Ille introducit ; hic aperit : et ambo virtutis æternæ præmia sunt adepti. Hunc dextera tua gradientem in elemento liquido, dum mergeretur, erexit : illum autem, tertio naufragantem, profunda pelagi fecit vitare discrimina. Hic portas inferi, ille mortis vicit aculeum : et Paulus capite plectitur, quia gentium caput fidei probatur ; Petrus autem, sursum versis vestigiis, caput omnium nostrum secutus est Christum.

PRAYER.

Deus qui confitentium tibi redemptor es animarum, quarum piscator beatus Petrus Apostolus, atque ovium pastor tua præceptione cognoscitur: annue misericors precibus nostris, et populo tuo pietatis tuæ dona concede. Qui vivis.

O God, the Redeemer of souls confessing unto thee; of souls caught by thy Fisherman, blessed Peter the Apostle; of Sheep unto whom, according to thy command, he is known to be the Shepherd: be pleased, in thy mercy, to grant our petitions; and to thy people, vouchsafe the gifts of thy Compassion.

Let us hail Rome and her two Princes in the words of this beautiful song, which breathes something of the inspiration found in the hymns of Elpis and of Saint Paulinus of Aquileia. It is supposed to date from about the seventh or eighth century.

HYMN.

O Roma nobilis, orbis et
domina,
Cunctarum urbium excel-
lentissima,
Roseo martyrum sanguine
rubea,
Albis et virginum liliis can-
dida:
Salutem dicimus tibi per
omnia,
Te benedicimus, salve per
sæcula.

Petre, tu præpotens cœ-
lorum claviger,
Vota præcantium exaudi
jugiter:
Cum bissex tribuum sederis
arbiter,
Factus placabilis judica le-
niter,
Teque precantibus nunc
temporaliter

O noble Rome, O Lady of
the earth, O most excellent of
all Cities, ruddy with the ro-
seate blood of Martyrs, and
white with the glistening lilies
of Virgins: we salute thee
throughout the earth: we
bless thee; for ever, hail!

O Peter, thou most potent
key-bearer of the heavens,
meetly hear the prayers of us
suppliants: when thou dost
sit as Judge of the twelve
tribes, being appeased, judge
us mildly; and now whilst
time is still ours, mercifully
lend thine intercession unto
us who are beseeching thee.

O Paul, take in hand the cause of us guilty ones, thou whose skill did conquer philosophers : being made Dispenser in the royal household, hand unto us the sweetmeats of divine gifts ; so that the same Wisdom that filled thee, may replenish us by thy teachings.

Amen.

Ferto suffragia misericorditer.

O Paule, suscipe nostra peccamina,
Cujus philosophos vicit industria :

Factus œconomus in domo regia,

Divini muneris appone ferula ;

Ut, quæ repleverit te Sapientia,

Ipsa nos repleat tua per dogmata.

Amen.

JULY 5.

SAINTS CYRIL AND METHODIUS,

BISHOPS AND CONFESSORS, APOSTLES OF THE SLAVES.



It seems fitting that the Octave of the Princes of the Apostles should not end without the appearance on the sacred cycle of some, at least, of those brilliant satellites that borrow light from them, and continue their work throughout the course of ages. Twin stars this day arise on the heavens of holy Church, illumining by the radiant beams of their apostolate immense tracts of country. Seeing that they start from Byzantium; one is at first led to suppose that their evolution is going to be performed independently of the laws which Rome has the right to dictate for the movements of the heavens, whereof it is said, that *they shall declare the glory of God and the works of his hand*.¹ But the auspicious influence of Saint Clement I, through his sacred relics, diverts their course, as we shall see, towards the Mistress of the world; and presently they can be descried gravitating with matchless splendour in Peter's orbit, manifesting once more to the whole earth, that all true light, in the order of salvation, radiates solely from the Vicar of the Man-God. Then once again is realised that word of the Psalmist, that *there are no speeches nor*

¹ Ps. xviii. 2.

*languages where the voices of the messengers of light are not heard.*¹

To the sudden and splendid outburst of the *good tidings* that marked the first centuries of our era, had succeeded the labours of the second apostolate to which the Holy Ghost entrusted the gathering in of those new nations called by Divine Wisdom to replace the ancient world. Already, under that mysterious influence of the Eternal City, whereby she assimilated to herself even her very conquerors, another Latin race had been formed out of those barbarians whose invasion seemed, like a deluge, to have submerged the whole empire. Scarce was this marvellous transformation effected by the baptism of the Franks, the conversion from Arianism of the Goths and of their variously named brethren in arms, than the Anglo-Saxons, the Germans, and lastly the Scandinavians, conducted respectively by an Augustine, a Boniface, or an Anscharius, all three monks, came in turn to knock for admission at the gates of Holy Church. At the creative voice of these new apostles, Europe appeared, issuing from the waters of the sacred font.

Meanwhile, the constant movement of the great migration of nations had, by degrees, brought as far as the banks of the Danube a people whose name began, in the ninth century, to attract universal attention. Betwixt East and West, the *Slaves*, profiting on the one side of the weakness of Charlemagne's descendants, and of the revolutions of the Byzantine court on the other, were aiming at erecting their various tribes into principalities, independent alike of both empires. This was now the hour chosen by Providence to win over to Christianity and to civilisation a race hitherto without a history. The Spirit

¹ Ps. xviii. 4.

of Pentecost rested on the head of the two holy Brethren whom we are to-day celebrating. Prepared by the Monastic life for every devotedness and every suffering, they brought to this people struggling to issue from the shades of ignorance the first elements of letters, and tidings of the noble destiny to which God, our Saviour, invites men and nations. Thus was the Slavonic race fitted to complete the great European family, and God ceded thereto a larger territory than he had bestowed upon any other in this Europe of ours, so evidently the object of eternal predilection.

Happy this nation had she but continued ever attached to Rome, that had lent her such valuable assistance in the midst of the early struggles disputing her existence! Nothing, indeed, so strongly seconded her aspirations for independence as the favour of having a peculiar language in the sacred rites, a favour obtained from her, from the See of Peter, by her two Apostles. The outcries uttered, at that very time, by those who would fain hold her fast bound under their own laws, showed clearly enough, even then, the political bearing of a concession as unparalleled as it was decisive, in sealing the existence, in those regions, of a new people distinct at once both from Germans and Greeks. The future was to prove this, better still. If, now-a-days, from the Balkan to the Ural mountains, from the Greek coasts to the frozen shores of the Northern Ocean, the Slavonic race spreads itself out, ever strong, ever indomitable to the influence of invasion, maintaining in the midst of the empires that by force of arms have at last prevailed over it, a *dualism* which the conquering nation must be resigned to endure, through the course of centuries, as a living menace within her, a very thorn in her side, such a phenomenon, unparalleled, to a like degree elsewhere, is but

the product of the powerful demarcation effected a thousand years ago, betwixt this race and the rest of the world, by the introduction of its national language into the Liturgy. Having, by this use, become sacred the primitive Slavonic tongue has undergone none of those variations incident to the idiom of every other nation; whilst, at the same time, giving birth indeed to the various dialects of the different peoples issuing from the common stock, it has itself remained the same, following the most insignificant of Slavonic tribes through every phase of their history, and continuing, in the case of the greater number of them, to group them, (apart from all other nationalities) at the foot of their own altars. Beautiful indeed such unity as this, a very glory for holy Church, had but the desire, the hope of the two Saints who based it on the immutable rock, been able to keep it ever fixed thereon! But woful and terrible would such an arm become in the service of tyranny, if ever Satan should make it fall by schism, into the hands of one of hell's accursed agents!

But such considerations as these are leading us too far. It is time for us to turn to the ample narrative of the two illustrious Brothers, Saints Cyril and Methodius, given us by the Church, for this day.

Cyril and Methodius were own brothers, born of the same noble parents in Thessalonica, and when old enough were sent to Constantinople that they might, in the great capital of the East, learn the principles of literature and the arts. Both of them made great progress in a short time; but specially Cyril who attained such a reputation for learning, that as a

Cyrellus et Methodius fratres germani, Tessalonicae amplissimo loco nati, Constantinopolim mature concesserunt, ut in ipsa urbe Orientis principe humanitatis artes addiscerent. Uterque plurimum brevi profecerunt; sed maxime Cyrillus, qui tantam scientiarum laudem adeptus est, ut singularis honoris causa,

2 M

philosophus appellaretur. Deinde monachum agere Methodius cepit; Cyrillus autem dignus est habitus, cui Theodora imperatrix, auctore Ignatio Patriarcha, negotium daret erudiendi ad fidem christianam Chazaros trans Chersonesum incolentes; quos præceptis suis edoctos et Dei numine instinctos, multiplici superstitione deleta, ad Jesum Christum adjunxit. Recenti Christianorum communitate optime constituta, Constantinopolim rediit alacer, atque in monasterium Polychronis, quo se jam Methodius receperat, Cyrillus ipse secessit. Interim cum res trans Chersonesum prospere gestas ad Ratislaum Moraviæ principem fama detulisset, is de aliquot operariis evangelicis Constantinopoli arcessendis cum imperatore Michael tertio egit. Igitur Cyrillus et Methodius illi expeditioni destinati, et in Moraviam celebri lætitia excepti, animos christianis institutionibus tanta vi tamque operosa industria excolendos aggrediuntur, ut non longo intervallo ea gens nomen Jesu Christo libentissime dederit. Ad eam rem non parum scientia valuit dictionis Slavonicæ, quam Cyrillus ante perceperat, multumque potuerunt sacræ utriusque Testamenti litteræ, quas proprio populi sermone reddiderat: nam Cyrillus et Me-

token of distinction, he was called the *Philosopher*. Methodius, afterwards became a monk; whilst Cyril was judged worthy by the Empress Theodora, at the suggestion of Ignatius the Patriarch, to be entrusted with the labour of instructing in the faith of Christ the Khazares, a people dwelling beyond the Chersonesus; which people, being taught by his precepts and incited by the grace of God, abolishing their numerous superstitions, he added unto the kingdom of Jesus Christ. Having excellently organised the new Christian community, he returned, filled with joy, to Constantinople, and betook himself to the same Monastery of Polychrone, wherein Methodius had already retired. In the meanwhile, the fame of the success gained in the country beyond the Chersonesus having reached the ears of Ratislas, Prince of Moravia, he was earnest with the Emperor Michael the Third, in negotiating the grant of some evangelical labourers. Cyril and Methodius being therefore designated unto this expedition, were received with great joy in Moravia; and with so much energy, care, and ability did they strive to infuse, into the minds of the people, the Christian doctrine, that it was not long ere this nation most cordially subscribed its name to Jesus Christ. This success was in no small measure due to the knowledge of the

Slavonic tongue which Cyril had previously acquired; and of very great avail likewise, was the translation which he made of both Testaments of the Holy Scriptures, into the language proper to this people: indeed Cyril and Methodius were the first to find alphabetical letters whereby this language of the Slaves is signified and expressed, and on this account, they are not undeservedly held as the originators of this same language.

When favourable rumour brought as far as Rome, the glorious fame of these achievements, the Pope, Saint Nicholas I, ordered these two illustrious Brethren to repair to Rome. They set out on their journey to Rome, bearing with them the relics of Saint Clement I, which Cyril had discovered in the Chersonesus. At which news, Adrian II who had succeeded on the death of Nicholas, went forth with a great concourse of the clergy and people, to meet them, in token of veneration. Then Cyril and Methodius related to the Sovereign Pontiff, in the presence of his clergy, the details regarding their Apostolic ministry in which they had been holily and laboriously engaged; but as they were accused by the envious on the score of having presumed to use the Slavonic tongue in the performance of the sacred rites, —such weighty and clear reasons did they allege for so do-

thodius principes inveniendi fuerunt ipsas litteras, quibus est sermo ipsorum Slavorum signatus et expressus, eaque de causa ejusdem sermonis auctores non immerito habentur.

Cum rerum gestarum gloriam secundus rumor Romam nuntiasset, sanctus Nicolaus Primus Pontifex Maximus fratres optimos Romam contendere jussit. Illi Romanum iter ingressi, reliquias sancti Clementis Primi Pontificis Maximi, quas Cyrillus Chersonæ repererat, secum advehunt. Quo nuntio Adrianus Secundus, qui Nicolao demortuo fuerat suffectus, clero populoque comitante, obviam eis magna cum honoris significatione progreditur. Deinde Cyrillus et Methodius de munere apostolico in quo essent sancte laborioseque versati, ad Pontificem Maximum, assidente clero, referunt; cum autem eo nomine ab invidis accusarentur, quod sermonem Slavonicum in perfunctione munerum sacrorum usurpavissent, causam dixere rationibus tam certis tamque illustribus, ut Pontifex et

clerus et laudarint homines et probarint. Tum ambo jurati se in fide beati Petri et Pontificum Romanorum permansuros, episcopi ab Adriano consecrati sunt. Sed erat provisum divinitus, ut Cyrillus vitæ cursum Romæ conderet, virtute magis quam ætate maturus. Itaque defuncti corpus elatum funere publico, in ipso sepulchro quod sibi Adrianus extruxerat compositum fuit; tum ad sancti Clementis deductum, et hujus prope cineres conditum. Cumque veheretur per Urbem inter festos psalmorum cantus, non tam funerisquam triumphipompâ, visus est populus Romanus libamenta honorum coelestium viro sanctissimo detulisse. Methodius vero in Moraviam regressus, ibique factus forma gregis ex animo, rei catholicæ inservire majore in dies studio institit. Quin etiam Pannonios, Bulgaros, Dalmatas in fide christiani nominis confirmavit; in Carinthiis autem ad unius veri Dei cultum traducendis plurimum elaboravit.

Apud Joannem Octavum, qui Adriano successerat, iterum de suspecta fide violatoque more majorum accusatus, ac Romam venire

ing, that the Pope and his clergy, both praised and approved these holy men. Then both of them having sworn that they would persevere in the faith of Blessed Peter and of the Roman Pontiffs, they were consecrated Bishops by Adrian. But it was the divine decree that Cyril, ripened rather in virtue than in age, should end his mortal course at Rome. He, therefore, being dead, his corpse was borne in a public funeral, to the very grave that Adrian had prepared for himself; later on, the holy body was taken to St. Clement's that it might lie near the ashes of that Saint. And as he was thus borne through the City amidst the festive chanting of psalms, with pomps rather triumphal than funeral, the Roman people seemed to be paying to the holy man, the first fruits of heavenly honours. Methodius, on his part, being returned into Moravia, there applied himself with his whole soul to be an example in his works, to his flock; and day by day to strive more and more to further Catholic interests. He likewise confirmed in the faith of the Christian name the Pannonians, Bulgarians and Dalmatians; moreover he laboured much among the Carinthians to bring them over to the worship of the one true God.

Being once more accused unto John VIII, (who had succeeded Pope Adrian,) of suspected faith and of the violation of the custom of the an-

cients, he was summoned to Rome, where in presence of John, several bishops, and likewise the clergy of the City, he easily defended himself as to his having ever constantly maintained and carefully taught unto others the Catholic faith; but as to his having introduced the Slavonic tongue into the Sacred Liturgy, he exculpated himself by reason of the permission of Pope Adrian, and of certain motives not contrary to the sacred Letters. Wherefore, embracing the cause of Methodius, in the matter at issue, the Pope recognised his archiepiscopal power and his Slavonian expedition, giving him likewise letters thereunto appertaining. Hence Methodius being returned into Moravia persevered in fulfilling still more vigilantly the duties of his charge, and for this even gladly suffered exile. He brought over the prince of Bohemia and his wife, to the Faith, and spread the Christian name throughout the length and breadth of this land. He carried the light of the Gospel into Poland, and, as some writers assert, founded the episcopal See of Leopole; and having gone as far as Muscovy, properly so called, there raised an episcopal throne at Kieff. Afterwards, returning to his own people in Moravia, feeling now that he was drawing near his mortal term, he designated a successor, and having, by his last precepts, ex-

jussus, coram Joanne, et episcopis aliquot cleroque urbano, facile vicit catholicam prorsus fidem et se retinuisse constanter, et cæteros diligenter edocuisse: quod vero ad linguam Slavonicam in sacris peragendis usurpatam, se certis de causis ex venia Adriani Pontificis, nec sacris Litteris repugnantibus, jure fecisse. Quapropter in re præsentî complexus Methodium Pontifex, potestatem ejus archiepiscopalem, expeditionemque Slavonicam, datis etiam litteris, ratam esse jussit. Quare Methodius in Moraviam reversus assignatum sibi munus explere vigilantius perseveravit, pro quo et exsilium libenter passus est. Bohemorum principem ejusque uxorem ad fidem perduxit, et in ea gente christianum nomen longe lateque vulgavit. Evangelii lumen in Poloniam invexit, et, ut nonnulli scriptores tradunt sede episcopali Leopoli fundata, in Moscoviam proprii nominis digressus, thronum pontificalem Kiowensem constituit. Demum in Moraviam reversus est ad suos; jamque sese abripi ad humanum exitum sentiens, ipsemet sibi successorem designavit, clerumque et populum supremis præceptis ad virtutem cohortatus, ea vita, quæ sibi via in cælum fuit, placidissime defunctus est. Uti Cyrillum Roma,

sic Methodium Moravia de-
cedentem summo honore
prosecuta est. Illorum vero
festum, quod apud Slavoniæ
populos jamdiu celebrari
consueverat, Leo Decimus-
tertius Pontifex Maximus
cum officio ac Missa propria
in universa Ecclesia quotan-
nis agi præcepit.

horted the clergy and people
to virtue, he peacefully passed
away from this life which he
had made to be his path to
heaven. Even as Rome had
paid homage to Cyril, so did
Moravia lavish honours on
Methodius when dead. Their
feast which had been long ac-
customed to be kept among the
Slavonic people, Pope Leo
XIII. ordered to be celebrated
yearly, throughout the univer-
sal Church with a proper Mass
and Office.

Whilst inscribing the feast of Saints Cyril and
Methodius on the calendar of the universal Church,
the sovereign pontiff Leo XIII, was likewise pleased
himself to give expression to the homage and pray-
ers of holy Church, in the two Hymns proper to the
day.

HYMN I.

Sedibus cœli nitidis recep-
tos
Dicite athletas geminos, fi-
deles;

Slavicæ duplex columnen,
decusque
Dicite gentis.

Hos amor fratres sociavit
unus,
Unaque abduxit pietas ere-
mo,

Ferre quo multis celerent
beatæ
Pignora vitæ.

Luce, quæ templis super-
is renidet,
Bulgaros complent, Mora-
vos, Bohemos;

Sing. O ye Faithful, sing
two Athletes, Brothers, receiv-
ed unto their brilliant thrones
celestial; sing the two-fold
strength and glory of the Sla-
vonic race.

One Love these Brethren did
together bind in union sweet,
and one the tender pity that did
them from their solitude urge
forth; they haste to bear to
many, the pledge of blessed
Life.

Bulgarians, Moravians, and
Bohemians they fill with Light;
that beams resplendent in su-
pernal temples; to Peter, soon,

these savage hordes they lead,
a numerous throng.

Your brow encircled by the
well earned crown of merits,
Oh ! do ye still continue to be
ever moved by suppliant's
tears ; needful indeed it is that
ye protect your former gifts
bestowed upon the Slaves !

May the generous soil, that
crieth unto you, preserve the
pure brightness of eternal
Faith : Rome which first, in the
beginning gave, will ever give
salvation to that land.

O Creator and Redeemer of
the human race, who in thy
goodness, givest us all good
things, to thee, be thanksgiv-
ing, to thee, be glory for ever
and ever. Amen.

Mox feras turmas numero-
sa Petro
Agmina ducunt.

Debitam cincti meritis co-
ronam,
Pergite o flecti lacrymis pre-
cantum ;

Prisca vos Slavis opus est
datores
Dona tueri.

Quæque vos clamat gene-
rosa tellus

Servet æternæ fidei nitorem ;
Quæ dedit princeps, dabit
ipsa semper
Roma salutem.

Gentis humanæ Sator et
Redemptor,
Qui bonus nobis bona cuncta
præbes,

Sint tibi grates, tibi sit per
omne
Gloria sæclum.

Amen.

HYMN II.

O Light allauteous of the
Fatherland, and of the Scla-
vonic race benignant Ray,—
Brethren, all hail ! To you, our
yearly canticle we bring ;

Whom Rome applauding,
did receive, as Mother pressing
to her heart, loved sons,—she
upon your brow, the Bishop's
diadem doth place, and gird-
eth with new strength !

Ye penetrate to furthest bar-
barous lands, to bring them
Christ. Where error vain did
darkly play, ye there pour in
the radiance of fair light.

On hearts unshackled from
the grasp of ill, doth heavenly
ardour seize ; thorns' horrid

Lux o decora patriæ,
Slavisque amica gentibus,
Salvete, fratres : annuo
Vos efferemus cantico ;

Quos Roma plaudens ex-
cipit,
Complexa mater filios,
Augēt corona præsulū,
Novoque firmat robore.

Terras ad usque barbaras
Inferre Christum pergitis :
Quot vanus error luserat,
Almo repletis lumine.

Noxis soluta pectora
Ardor supernus abripit ;
Mutatur horror veprium

In sanctitatis flosculos.

Et nunc serena cœlitum
Locati in aula, supplici
Adeste voto : Slavicas
Servate gentes Numini.

Errore mersos unicum
Ovile Christi congreget ;
Factis avitis æmula
Fides virescat pulchrior.

Tu nos, beata Trinitas,
Cœlesti amore concita,
Patrumque natos inclyta
Da persequi vestigia.
Amen.

aspect now is changed for
flowers of holiness.

Then deign, O ye who reign
secure in courts celestial, to
turn unto our suppliant pray-
er : Preserve unto God the
Sclavonic people.

May the one Fold of Christ
inclose those in error plunged :
emulating the deeds of their
forefathers, may faith revive
more beauteous still.

O Thou, Most Blessed Trin-
ity, spur us on, by heavenly
Love, and grant that the sons
may follow in the noble foot-
prints of their sires ! Amen.

We presume to join our humble prayer with this august homage : we would fain, together with the Supreme Pontiff, sing your praises, and recommend to you that vast portion of Christ's inheritance, wherein, watered by your toilsome sweat, flowers of holiness replaced the thorns. Prepared in solitude for every work good and serviceable to the Lord,¹ you feared not to be the first to set foot in these unknown regions, the terror of the ancient world, these lands of the *North*, wherein the prophets had pointed out Satan's throne,² the inexhaustible source of evils ravaging the universe !³ The call of the Holy Ghost made you to become apostles, and the *Twelve* having received orders to teach all nations,⁴ you in your turn went, with all the simplicity of obedience, to those that had not yet been evangelised. This obedience, of yours, Rome would test,—such was her duty,—and she found it to be without alloy. Satan too found it so, to his utter defeat ; for Scripture says : "The obedient man shall speak of victory."⁵

¹ 2 Tim. ii. 21.

³ Jerem. i. 14 ; xlvii. 2 ; etc.

² Is. xiv. 13.

⁴ S Matth. xxviii. 19.

⁵ Prov. xxi. 28.

Scripture likewise reveals to us another source of strength, and it was yours: "A brother helped by his brother, is like a strong city; and their judgments are like the bars of cities."¹ Driven away by one stronger than he, the *strong-armed one* beheld, with bitter rage, that dominion now passed on to Christ, which he thought to possess in peace,² and his last spoils, the people of the *North*, to become, like those of the South, an ornament to the Bride.³

O Methodius, O Cyril, in the holy hymns which the Sovereign Pontiff has dedicated to you, there is the ring of an alarm-cry: "Preserve unto God the Slavonic people! Needful indeed it is, that ye protect your former gifts." *Lift up your eyes and see*, may we truly say with the Prophet, *you that come from the North; where is the flock that was given you, your beautiful cattle? What! have ye taught them against you and instructed them against your own head?*⁴ Ah! *the depths of Satan!*⁵ but too well has he known how to repair his defeat; for your very benefits and Peter's condescension have alike become a weapon of death for those people to whom you devoted your life! . . . Be pleased then to console those exiled for the Faith, and give them heart; sustain the martyrs, preserve the remnant of a nation of heroes. On the other hand, deter the rest from the fatal illusion that would entice them to be beforehand in running into tyranny's way!

O Apostles of the Slaves, and citizens likewise of that Rome where your sacred relics lie close to those of St. Clement, assist the efforts of the Supreme Pontiff, who is seeking how he may replace on the foundation whereon you built it, that edifice which was your glory!

¹ Prov. xviii. 19.² Is. xlix. 12-18.³ St. Luke, xi. 21-22.⁴ Jerem. xiii. 20-21.⁵ Apoc. ii. 24.

JULY 6.

THE OCTAVE DAY OF THE
HOLY APOSTLES PETER AND PAUL.

FIRMLY resting upon Peter, the Church turns to him whom the Spouse has given to be her Head, and testifies to him no less veneration and love, than obedience and fidelity; such is the craving of her gratitude. Moreover she is fully aware of what is thus expressed by St. Peter Damian (or as others say by a disciple of St. Bernard,) "none may pretend to intimacy with our Lord, unless he be intimate with Peter."¹ How admirable is this unity in God's advance towards his creature! but, at the same time, how absolute is the law of the creature's progress to the Life Divine. God is not found, save in Jesus; nor Jesus, save in the Church; nor the Church, save in Peter. *If you had known Me, said Christ, you would, without doubt, have known my Father also;*² but the Jews sought God, outside of Jesus, and their efforts were vain. Since then, others have come, wanting to find Jesus, whilst setting aside his Church; but, *that which God has joined, what man shall put asunder?*³ So these men, running after a Christ, a phantom of their own conceptions, have found neither Jesus

¹ Pet. Dam. vel Nicol. Claravall. Sermo de S. Petro Ap.

² St. John, xiv. 7.

³ St. Matth. xix, 6; Eph. v. 32.

Christ nor his Church. In fine, others are sons of the Church, yet they persuade themselves that in those pastures where, by right, the soul may feed upon God, they have none to seek, save the divine Shepherd, who dwells in heaven. By the very fact of his having committed to *another*, the care of *feeding both lambs and sheep*, Jesus seems to have had quite a different view ; for these words imply, not only some, either mere beginners and the imperfect, or the strong and saints, but all, little and great, whom the heavenly Shepherd confided to Simon-Barjona, to be, by him, fed, directed, advanced, and guarded.

O thou soul that hungerest after God, go to Peter ; think not, otherwise, to appease thy cravings. Formed in the school of the holy Liturgy, thou hast surely no part with such as neglect the Humanity, as they say, (speaking of Mary's Divine Son) in order to come all the more assuredly to the Word ; but in like manner take care, thou also, not to turn God's Vicar into an obstacle in thy path. Jesus longs for the blissful meeting, even as thou dost ; be certain, therefore, that what he places between thee and himself, on the way, is no obstacle, but a help. Just as in the adorable Eucharist, the sacred species are but to point out to thee where he is whom, of thyself, thou couldst never find here below ; so too the mystery of Peter has no other end but this, to show thee with absolute certainty where *He* Who resides for thee in the Divine Sacrament, in his proper substance, resides also for thee, in his authority and infallible guidance. These two mysteries complete one another ; they walk hand in hand and will both cease at the same moment,—at the moment when our eyes may gaze at last directly upon Jesus ; but, from now till then, the Church sees herein not so much an intermediary or a veil, as the most precious *Sign* of the invisible Spouse. Therefore, wonder not, if the homage she

pays to Peter seems to rival that which she bestows on the Sacred Host ; in her multiplied genuflections which she makes before both, she is indeed adoring ; adoring not that man, it is true, whom we see seated on the apostolic throne, nor yet the mere species perceived by our senses on the altar ; but, adoring, in both instances, the same Jesus, who is silent in the Eucharistic Sacrament, and who speaks and commands in his Vicar.

Further still, she knows that Peter alone can give her the Sacred Host. Baptism which makes us to be sons of God, and all the sacraments which multiply the divine energies within us, are a treasure which he alone has license to dispose of legitimately, either by himself or by others. It is his word, throughout the world, that, in every grade of authorised teaching, gives birth within souls to faith, the beginning of salvation, and develops it from these humble commencements right up to the luminous summits of sanctity. And because, on the mountain heights, the life of the Evangelical counsels is the chosen garden reserved to himself by the Spouse, Peter must needs likewise claim as his own, the guidance and protection, in a more special manner, of religious communities, for he is wishful to be always able himself to offer directly to Jesus, the fairest flowers of that holiness of which his exalted ministry is the very principle and support. Thus sanctified, to Peter again, does the Church address herself, when she would learn in what way to approach her Spouse, in her worship ; she says to him, as heretofore, the disciples said to Our Lord : *Teach us to pray*,¹ and Peter, animated with what he knows so well of the gorgeous pomp of worship in the heavenly country, regulates for us here below the sacred ceremonial, and dictates

¹ St. Luke, xi. 1.

to the Bride herself the theme of her songs. Lastly, who but Peter can add to her holiness, those other marks of unity, catholicity, and apostolicity, which are, in face of the whole world, her irrefragable right and title to the throne and to the love of the Son of God.

If we are truly sons of the Church, if in very deed it is from the heart of our Mother, that we draw our sentiments, let us well understand what should be our gratitude, respectful love, tender confidence, and utter devotedness of our whole being, towards him from whom, by the sweet Will of God, come all these good things. Peter, in his own person and in that of his successors, specially in him who in these our own days bears the weight of the whole world and our burdens also, ought to be the constant object of our filial reverence and homage. His glories, his sufferings, his thoughts should become ours. Forget not that *He* of whom the Roman Pontiff is visible Representative, has willed that every one of his members should have their invisible share in the government of his Church; the responsibility of each one in a point of such major importance, is clearly indicated in the great duty of prayer, which in God's sight is of more value than action, and which is rendered by love, *stronger than hell*.¹ Then, there is that other strict duty of alms-deeds, whereby we are obliged to come to the relief of the indigent, even of our humblest brother: if so, can we deem ourselves free with regard to the Bishop and Father of our souls, when unjust spoliation makes him know, in the necessities of his immense administration, cramping want and difficulty? Happy they who to the tribute of gold, may be allowed to add that of blood! but all are not granted such an honour!

¹ Cant. viii. 6.

On this, the last day of the Octave consecrated to the triumph of these two Princes of the Apostles, let us, once again, salute the city which was witness of their final combat. She is guardian of their tombs and continues to be the See of Peter's successors; by this double title, she is the vestibule of heaven, the capital of the spiritual empire. The very thought of the august trophies that adorn both banks of her noble river, and of all those other glorious memories that linger around her, made the heart of St. John Chrysostom exult with enthusiasm, beneath his eastern sky. We give his words as addressed to the people, in one of his Homilies: "In very deed, "the heavens illumined by the fiery rays of the meridian sun, have naught comparable to Rome's "resplendent rays shed over the whole earth by these "two luminaries of hers. Thence will Paul arise, "thence Peter likewise. Reflect, yea tremble, at the "thought of what a spectacle Rome is to witness, "when Peter and Paul rising up from their graves, "shall be borne aloft to meet the Lord. How brilliant in her roseate hue is Rome before the eyes "of Christ! What garlands encircle this city! "With what golden chains is she girded! What "fountains are hers! Oh! this city of stupendous "fame! I admire her, not because of the gold where- "with she abounds, nor because of her proud porticoes, but because she holds within her these two "Pillars of the Church."¹ Then the illustrious orator goes on to remark how he burnt with longing desire to visit these sacred tombs, the treasure of the world, the secure rampart of the queen-city.

In these our own days, the bishops of God's Church are bound by law to come at fixed intervals, from their various dioceses, throughout the world, to visit

¹ Homil. xxxii. in Ep. ad Rom.

the basilicas raised over the precious remains of Peter and Paul; like this latter,¹ they too must needs *come and see Peter*, still living in the Pontiff, his successor in the primacy. Although simple Christians are not subject to the same obligation to which bishops are bound by oath, yet ought every true Catholic frequently to visit in thought, at least, those blessed hills, whence flow the streams of salvation that divide and carry their waters over the whole world. One of the most consoling symptoms, at the present sad time, is the visible stir which is evidently taking hold of the masses, and urging them to the Eternal City. A movement, which must be encouraged as much as possible, because it is a return to the wisest traditions of our forefathers; and in these days the facility for such a pilgrimage, once in a life-time, is so great, that few or none would thereby undergo any serious inconvenience, as regards either their family or social position.

But if some there be who really cannot apply to themselves in this literal sense these words of the Psalm: "I have rejoiced at the things that have been said to me, we shall go into the House of the Lord;" let them, at least, make these sentiments of true spiritual patriotism their own, and more so than did the Jews of yore: "May there be abundance for them that love thee, O true Jerusalem! Let peace be in thy strength and abundance in thy towers. For the sake of my brethren who are in thee, this is my prayer: yea this is my prayer, because thou art the house of the Lord our God."²

To pay honour to the churches of the Eternal City, where are preserved the chief memorials of the

¹ Gal. i. 18,

² Psalm, cxxi.

Holy Apostles, Benedict XIV. fixed ¹ that on each of the days within the Octave, a pontifical mass, should be sung in one of these churches successively, the cantors and other ministers of the papal chapel attending. The festival of the Twenty-ninth of June is reserved to the sovereign pontiff himself, who celebrates in the Vatican Basilica, at the very tomb of the Prince of the Apostles ; but the following day, the *Bishops Assistants at the pontifical Throne*, are convoked in the Basilica on the Ostian Way, built not far from the site of his martyrdom, and enclosing both the body of the Doctor of the Gentiles and his chains. The *Apostolic Protonotaries* are assembled on the first of July, in the Church of St. Pudentiana, formerly the house of the Senator Pudens, where, as we are informed by Benedict XIV, " Peter preached the divine word and celebrated the "sacred Mysteries ; thus, in a way, laying the first "foundations of the Roman Church, the Mother and "Mistress of all other Churches." On the second of July the *Major Domo* or *Master of the Sacred Palace*, and the *Auditors of the Rota* pay homage, in like manner, at Sancta Maria in *Via lata*, to the memory of the two-years' sojourn of the Apostle of the Gentiles in this place. On the fifth day, July the third, the Pontifical Mass is celebrated at Saint Peter's *ad vincula*, the *Clerks of the Camera* assisting ; on the sixth day, at the Marmertine Prison, in the presence of the *Referendarii of the Segnatura* ; on the seventh, before the *Abbreviators of the greater Parcus*, at St. Peter's in *Montorio*, said, by tradition, to be the very spot of the Apostle's martyrdom. Lastly, on July the sixth, the *Sacred College of Cardinals* terminates the Octave with a grand solemnity at Saint John Lateran, where are exposed to public veneration, the

¹ *Bull.* Admirabilis Sapientiæ Dei sublimitas, 1st. April, 1743.

Head of Saint Peter and that of Saint Paul, in rich reliquaries.

Let us enter into the thought which inspired the great Pontiff Benedict XIV, in his distribution of the days within the Octave of the holy Apostles, and so let us pray with him, for the City and the world, by taking from the Sacramentary of his immortal predecessor, Saint Leo I, the following two Formulæ.

PREFACE.

Truly is it right and just to give thanks to Thee, Who foreseeing what great difficulties our City would have to labour under, didst place therein the leading members of Apostolic strength. Yet, happy thou, O Rome, if thou do but know these thy Leaders, if thou do but study how worthily to celebrate such Rulers! No foe shall attack thee, no armies shall henceforth terrify thee, if so thou walk truly and faithfully in obedience to their teaching, in the profession of sincere Christianity; for it is indeed sufficiently manifest unto thee what great gifts they may confer on the well-deserving, since they give protection even unto sinners.

Vere dignum. Qui prævidens quantis nostra Civitas laboratura esset incommotis, Apostolici roboris in eadem præcipua membra posuisti. Sed O felix, si tuos præsules, Roma, cognosceres, et tantos digne studeres celebrare rectores! Nulli te hostes impeterent, Nulla prorsus arma terrent, si eorum famulata doctrinis veraciter atque fideliter eos proposito christianæ sinceritatis ambires; quum tibi sufficienter appareat, quæ benemeritis dona conferrent, qui tuentur etiam peccatores.

PRAYER.

O God, who hast laid the foundations of thy Church in the holy Mountains; grant that she may be undermined by no attacks of error, nor shaken by any perturbation of the world; but let her be ever firm in Apostolical institution and secure in the same intervention. Through our Lord.

Deus, qui Ecclesiæ tuæ in sanctis montibus fundamenta posuisti: da, ut nullis errorum subruatur incursibus, nulla mundi perturbatione quatiatur; sed Apostolica semper et institutione sit firma, et interventione segura. Per Dominum.

The following Prose, by Adam of Saint Victor, will serve as an appropriate termination to the collection of liturgical pieces which have assisted our devotion during this Octave, in seizing the spirit of holy Church. We have chosen it in preference to that other, by the same illustrious author, commencing with the words *Gaude, Roma, caput mundi*, inasmuch as this latter is exclusively dedicated to the life and miracles of Saint Peter.

SEQUENCE.

Roma Petro gloriatur,
Roma Paulum veneretur
Pari reverentia :
Imo tota jocundetur,
Et jocundis occupetur
Laudibus Ecclesia.
Hi sunt ejus fundamenta,
Fundatores, fulcimenta,
Bases, epistylia ;
Idem saga, qui cortinæ,
Pelles templi jacinthinæ,
Scyphi, spheræ, lilia.

Hi sunt nubes coruscantes,
Terram cordis irrigantes,
Nunc rore, nunc pluvia ;
Hi præcones novæ legis
Et ductores novi gregis
Ad Christi præsepia.

Laborum socii
Triturant aream,
In spe denarii
Colentes vineam.
His ventilantibus,
Secedit palea,
Novisque frugibus
Replentur horrea.
Ipsi montes appellantur :
Ipsi prius illustrantur
Veri solis lumine.

Let Rome glory in Peter, let
Rome venerate Paul with equal
reverence : or rather, let the
whole Church be made glad,
and be occupied with songs of
joy.

Lo ! here, her foundations,
her founders, her buttresses,
her bases, her architraves ; yea,
here, her costly hangings and
canopies, her hyacinth-dyed
skins (as of the temple,) her
cups, her pomegranates, her
lilies.

These are refulgent clouds
watering the earth of our
hearts, now with dew, now with
rain. These are the heralds of
the New Law, and leaders of
the new flock, unto Christ's
Fold.

Companions in labour, they
tread the threshing-floor : in
hopes of the Penny, they till
the vineyard.

By their winnowing is the
chaff separated, and the barns
are filled with new harvestings.

They are called Mountains :
they are the first to be illumin-
ed by the rays of the True Sun.

Wondrous is their power; they are entitled Firmaments, or Heavens.

They command sickness to flee away, they over-rule the laws of death; demons they put to flight. To the guilty they give pardon, to the sorrowful consolation.

Praise is common to both of them; yet a peculiar dignity is proper unto each: Peter holds the first rank in the Primacy, Paul is famous for his teachings throughout the whole Church.

Primacy is given but to *one*, so that thus the unity of Catholic Faith is proclaimed: one rind contains many grains, and all, in their multiplicity, have the same virtue under one single rind.

Unto Rome come the messengers of salvation, where they know there is much of vice and naught of remedy. The faithful physicians attack vice, yet the delirious sick reject the medicine of life, the insane refuse doctrine.

Christ's Name being preached, Simon Magus and Nero are troubled at this word, nor will they yield to the Apostles. Sickness gives way, death obeys, Magus is dashed to pieces, Rome believes, and the world returns to life, rejecting her idols.

Wicked Nero trembles with rage; aggravated at the Magician's death, whose downfall is as annoying to him as his

Mira virtus est eorum :

Firmamenti vel cœlorum

Designantur nomine.

Fugam morbis imperant,

Leges mortis superant,

Effugant dæmonia.

Delent idolatriam,

Reis præbent veniam,

Miseris solatia.

Laus communis est amborum
Quum sint tamensingulorum

Dignitates propriæ :

Petrus præit principatu,

Paulus pollet magistratu

Totius Ecclesiæ.

Principatus uni datur,

Unitasque commendatur

Fidei catholicæ ;

Unus cortex est granorum,

Sed hæc una vis multorum

Sub eodem cortice.

Romam convenerant

Salutis nuntii,

Ubi plus noverant

Inesse vitii,

Nihil medicinæ.

Insistunt vitiis

Fideles medici ;

Vitæ remediis

Obstant phrenetici,

Fatui doctrinæ.

Facta Christi mentione,

Simon magus cum Nerone

Conturbantur hoc sermone,

Nec cedunt Apostolis.

Languor cedit, mors obedit,

Magus crepat, Roma credit,

Et ad vitam mundus redit,

Reprobatis idolis.

Fremet Nero sceleratus,

Magi morte desolatus,

Cujus error ei gratus,

Grave præcipitium.

Bellatores præelecti
 Non a fide possunt flecti :
 Sed in pugna stant erecti.
 Nec formidant gladium.

Petrus, hæres veræ lucis,
 Fert inversus poenam crucis,
 Paulus ictum pugionis :
 Nec diversæ passionis
 . Sunt diversa præmia.

Patres summæ dignitatis,
 Summo Regi conregnatis :
 Vincla nostræ pravitatis
 Solvat vestræ potestatis
 Efficax sententia.
 Amen.

deception had been pleasing.
 But the chosen warriors can
 never be turned from the faith;
 bold they stand erect for the
 combat, nor dread the sword.

Peter heir of the True Light,
 endures the penalty of the in-
 verted cross; and Paul, the
 stroke of the sword: Though
 diverse the suffering, yet the
 rewards are alike.

O ye Fathers of surpassing
 worth, ye are reigning now
 with the Supreme King! may
 the efficacious sentence of your
 immense power loosen the
 chains of our guilt. Amen.

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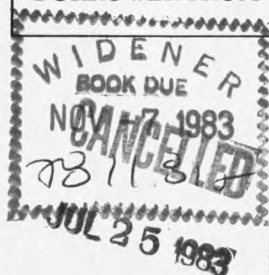
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